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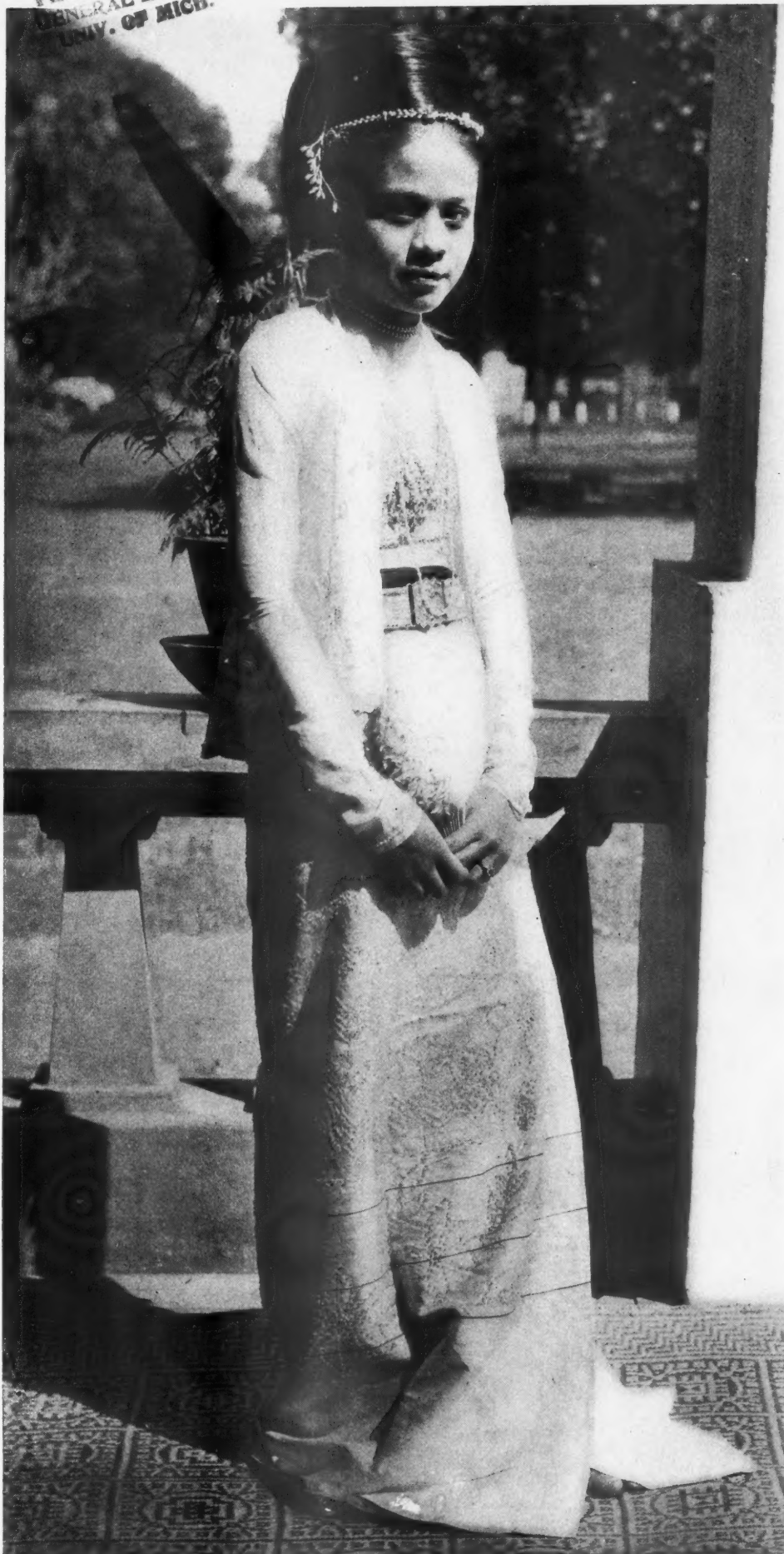
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# MISSIONS

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MAY, 1928

VOL. 19, NO. 5



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## QUESTION BOX

(Answers found in this issue)

1. Where is a new Christian center soon to be established?
2. Who is known as "the best Indian friend the United States has had"?
3. How many recorded famines have occurred in China?
4. Where is China's great steel plant located?
5. Into what state have one thousand oriental families recently removed?
6. Where is the population 75% Mormon?
7. Where were ten country churches and parsonages recently destroyed?
8. Where is Bennett High School and what is its enrollment?
9. Who is P. V. Ivanoff-Klishnikoff?
10. How many religious books in Spanish are now available for evangelical ministers?
11. Who is Donald Fay?
12. What event occurred March 10, 1928?
13. What mail order business amounted to \$13,000 for the current fiscal year?
14. Who is Florencio M. Santiago?
15. What important Baptist gathering is scheduled for 1930?
16. How does our foreign missionary staff of today compare in numbers with that of five years ago?
17. Where were 12 boys recently afflicted with chicken-pox?
18. Who said "I can trust Him that He will care for me in whatever lies beyond the veil"?

### PRIZES FOR 1928

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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VOL. 19

NO. 5

# MISSIONS

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HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

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GIRL STUDENTS AT JUDSON COLLEGE IN RANGOON, BURMA. AMERICAN FACULTY MEMBERS IN THE SECOND ROW, FROM THE LEFT TO RIGHT: MISS MARION SHIVERS, MISS MILDRED FORWARD, MISS HELEN K. HUNT, PRINCIPAL AND MRS WALLACE ST. JOHN, MISS FLORA NORTHUP



# MISSIONS

VOLUME 19

MAY, 1928

NUMBER 5

## What You Will Find In this Issue



MISSIONS for May presents an issue of unusual attractiveness. From the charming picture of a Judson College Freshman, to the back cover announcement about the special Judson Fund now being raised by our Foreign Mission Societies,

every page is full of inspiration, replete with interest.

Dr. J. H. Rushbrooke, well known to our readers through his surveys of conditions in Europe, begins with a review of the approaching Baptist World Congress at Toronto and its significance. We hope thousands of our readers are planning to attend this great meeting. It will be a truly international Baptist gathering. Delegates are coming from all parts of Europe, from remote New Zealand and Australia, as well as from the mission fields of Asia and Africa. Even Palestine will be represented. It will be an historic moment when the delegate from the Baptist Church in Nazareth, boyhood home of Jesus, responds to the roll call. The Congress program is full of promise. Baptist progress everywhere will be adequately reviewed and the Congress will likewise give earnest attention to the great moral and religious issues of our time. There will also be opportunity for full and free discussion.

The Associate Editor contributes an illustrated analysis of the Judson Fund and what it means to our foreign mission enterprise. A critical situation confronts the societies in their effort to harmonize diminishing missionary activities with enlarging opportunities. The Judson Fund is deserving of generous response, and the full objective of one million dollars should be reached long before the specified time limit. The appeal will be made only to individuals, and not to churches or church organizations. Mr. Coe Hayne provides the final instalment in his series on the Crow Indians. It has been one of the most readable and inspiring stories of home mission work among the American Indians that MISSIONS has ever given its readers.

The Editor furnishes an extended review of one of the year's remarkable books, *China; A Nation in Evolution*, by Prof. Paul Monroe. Few Americans are more thor-

oughly and accurately informed about conditions in China than this distinguished Baptist layman. His many visits to China and the confidence which the Chinese Government has in him, as shown by his notable service to the cause of education, have made him an authority on things Chinese. We are glad to give this review and recommend that many of our readers secure the book itself.

Dr. James H. Franklin describes feelingly the observance of the 400th anniversary of the martyrdom of Balthazar Huebmaier. He was able to participate in this memorial celebration while on his way to Jerusalem to attend the meeting of the International Missionary Council. In these days when religious liberty is increasingly being recognized throughout the world, it is well occasionally to pause and with grateful hearts remember the price which the martyrs of old gladly paid for the establishment of this sacred principle. Mr. Charles M. Thoms, a layman of Rochester, sends his impressions of South America. In his recent trip to the southern continent and in his trip around the world a year ago he has set an example in securing first hand information of our mission fields that other laymen might well follow.

For some time we have planned to give our readers a story of the Baptist Missionary Training School in Chicago. How this institution trains the young women who enter our home mission service is told in this issue. We hope that some of our girl readers will find here a challenge that will lead them also to devote their lives to service similar to that rendered by its students.

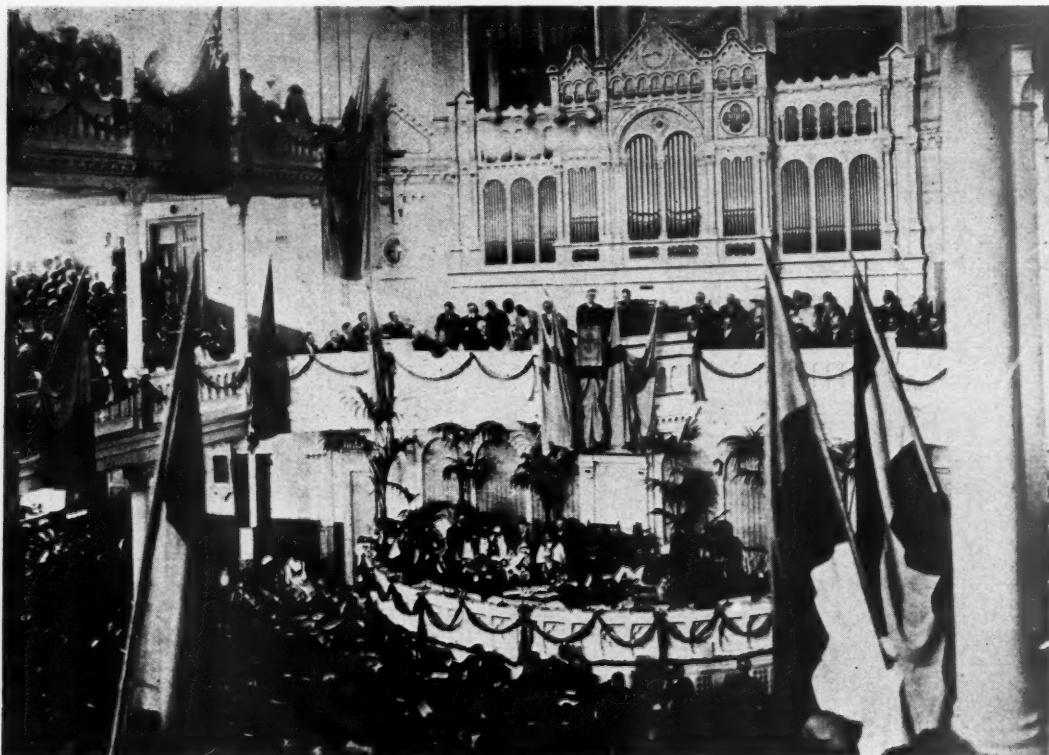
Notwithstanding these features and the usual editorial pages, the departments have not been overlooked nor even abridged. Their pages are full of news. The resignation of Dr. F. L. Anderson as Chairman of the Foreign Board, the retirement of Dr. W. C. Bitting as Secretary of the Convention, the election of their successors, the damage to Nellore caused by the cyclone in India, the plans for Royal Ambassadors' Camps next summer, achievements of colporter missionaries, these and numerous other items will be found in the departmental pages. You will need to read them all if you wish to keep informed about what is going on everywhere in our vast Baptist missionary enterprise.

# The Baptist World Alliance and the Approaching World Congress

THE FAR-REACHING SIGNIFICANCE OF THE TORONTO MEETING

BY J. H. RUSHBROOKE, M. A., D.D.

*Baptist Commissioner for Europe, and Eastern Secretary of the Baptist World Alliance*



ROLL CALL OF THE NATIONS AT THE OPENING SESSION OF THE BAPTIST WORLD CONGRESS AT STOCKHOLM IN JULY 1923. A SIMILAR ROLL CALL IS SCHEDULED FOR TORONTO, JUNE 23, 1928



HE Baptist World Alliance has come of age. It was formed on July 17th, 1905, at the World Congress in London, England. In the early years it aroused comparatively little interest, and the interest was not always sympathetic. Some people imagined that it might invade the rights of existing organizations or interfere with the autonomy of national groups. The fears proved unfounded. The Alliance was in fact dependent from first to last upon the national unions and conventions. They are its constituents, from which alone its funds are derived. It has no personal members or endowments, and I sincerely hope it never may have either. It is precisely as a fraternal organization, sustained by the interest of the national groups, and embodying the common mind of the living community throughout the world, that the Alliance has a true and useful place in Baptist life. It is able to express the essential spirit of Baptist churchmanship, its democratic and voluntary character, and withal its genuine and far-reaching unity of faith and outlook.

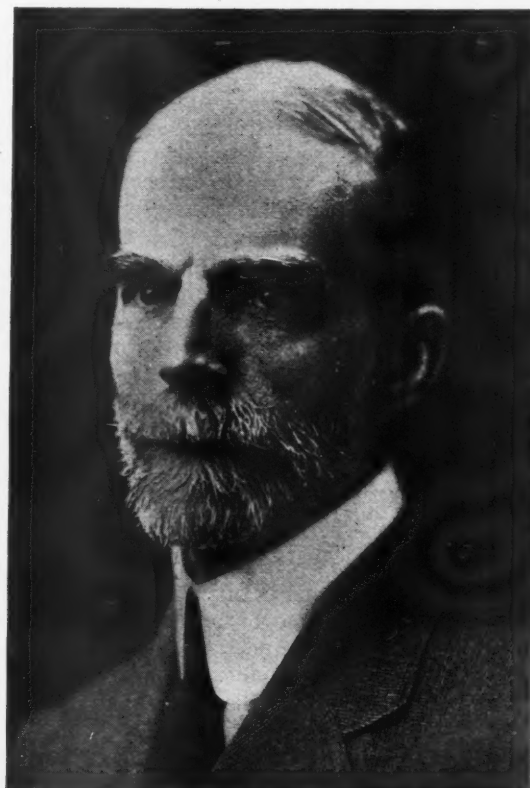
Only since the Great War have the potentialities of the Alliance begun to be realized. First of all, it helped our people to think together over the problems of reconstruction in Europe when it summoned the London Conference of 1920; and the result of that conference was the relief program and the coordinated plan for the assistance of the European mission—financed and carried through not by the Alliance (which has no executive authority), but by the mission boards of America, Canada, Great Britain and other lands.

The inspirational value of the Alliance during the post-war period has been appreciated in a remarkable degree throughout the world, and I am convinced that it has now secured a permanent place in the affection and confidence of Baptists as a whole. The Stockholm Congress was a great occasion, but of equal importance has been the steady work of the Executive Committee during the five years following. It was on the initiative of the Executive, led by President Mullins, that "regional conferences" were called throughout Europe, and these have aroused a denominational world-consciousness in

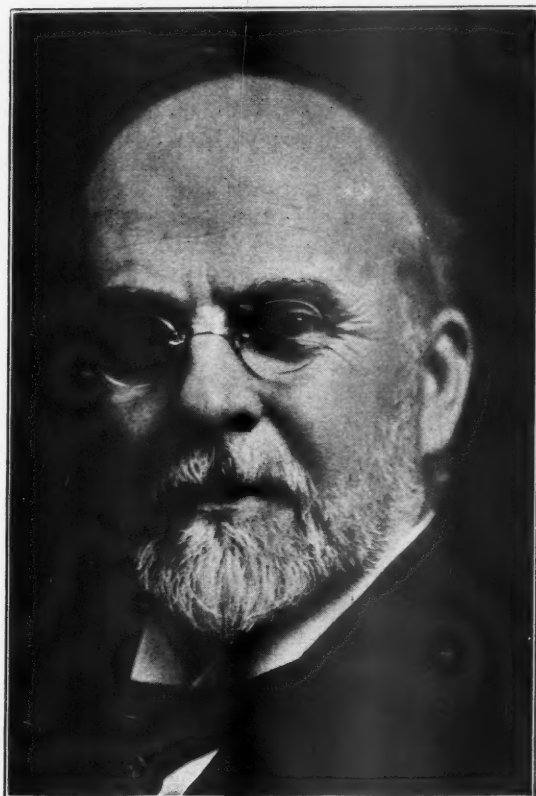
lands in which hitherto only a local and even a "parochial" outlook had prevailed. The wide vision, statesmanlike exposition, and evangelical intensity of Dr. Mullins contributed in no small measure to the effect of these conferences. Their influence will not pass; it is registered in permanent changes in the feeling of our people, who now "belong together" more intimately than ever before. Within the Alliance, too, minor groupings are emerging, and these are significant of unified missionary effort. The Copenhagen Conference, for example, provided the occasion for a series of resolutions in which Danish, Norwegian and Swedish Baptists set forth their sense of a peculiarly close relationship and their determination henceforth to act continuously with one another in furthering Kingdom interests. The Baptists of the Baltic Republics are similarly drawn into intimate fellowship.

It had been hoped that President Mullins would be able to visit South Africa, where Baptists have long felt their isolation; but when it unhappily appeared that his health would not permit the journey, the Executive was fortunate in securing Dr. W. Y. Fullerton as its representative at the Jubilee celebrations of the South African Baptist Union. Dr. Fullerton not only addressed united gatherings, but has the unique distinction of having visited every Baptist church in the Dominion of South Africa. Today the sense of isolation has vanished; the brethren in this section of the Southern Hemisphere know

fixed for 1930). Similarly, though Australasia is far distant, contacts are multiplying. Australia is co-operating in assisting mission work in Holland; and almost the first action of the Baptist Union of Australia



PRESIDENT E. Y. MULLINS



SECRETARY J. H. RUSHBROOKE

themselves part of a great whole, and they will be strongly represented at Toronto. (I hope that the Executive will during the next quinquennium fix a regional conference in Africa, and that the Alliance may also link up with the Latin-American Baptist Congress

was to express the sense of world-fellowship by affiliating with the World Alliance. The Dominion is sending a powerful delegation to Toronto, and New Zealand will also be represented. Connection has been established by the Alliance with some of the indigenous organizations of India and the Far East, and as these are more fully developed, the intercourse will become more continuous and intimate.

There is indeed no assignable limit to the services which can be rendered by a body which has the cultivation of Christian fellowship as its supreme end and holds aloof from all special administrative tasks. It can survey the world as a whole, gather facts, study needs, pass on suggestions to executive bodies, and perform a multitude of other functions as a "clearing-house."

Of outstanding importance is the service of the Alliance in the exposition and defence of the Baptist principle of religious freedom. I can speak here with exceptional and detailed knowledge. As Commissioner for Europe it has been my duty, on behalf of the mission boards to which I am responsible, to maintain before Governments the rights of our brethren; and it has been of immense advantage to be able to do so not only as spokesman of the mission boards but of the Alliance. Governments listen more readily to the opinions of a body whose membership is world-wide; moreover, this is not in their eyes a merely foreign body, since it actually includes those on whose behalf it interposes. At Geneva the League of Nations can listen to representations from the



Alliance precisely because its membership covers those directly affected, so that it has their implicit and explicit authority to speak. In the long, difficult, and delicate task of contending for religious liberty in Rumania, the existence of the Alliance and its promotion of a world-protest have been factors of decisive importance. ¶

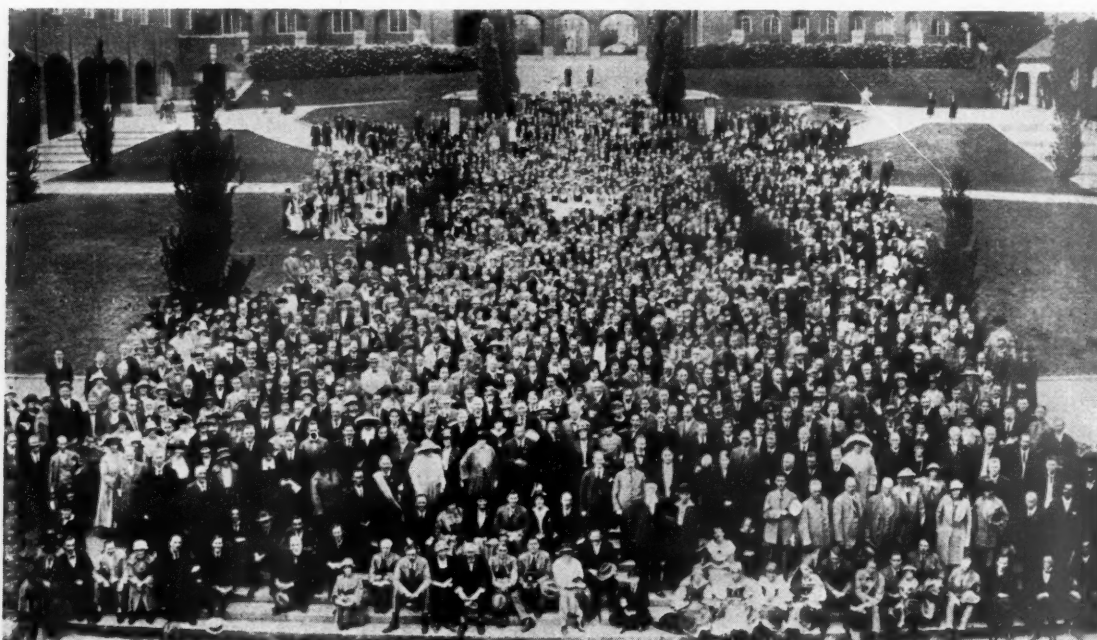
In the light of such considerations, the Toronto Congress will appeal to all who care for the maintenance and effectiveness of our Baptist witness. At Toronto we shall pool our experiences; points of view characteristic of all lands will find expression. The World Congresses are occasions for renewing old friendships and forming new: no gatherings of Baptists are of equal value for widening our horizons and appreciating the significance of New Testament Christianity throughout all the earth. This year's Assembly will have peculiar worth in bringing home to all who participate in it the significant changes of perspective within the denomination. Europe has rightly received a large share of attention during the after-war period, and must necessarily take a foremost place in our interest for many years to come. The development of preachers' schools, the struggle for freedom in religion against medieval ideas that are still influential in certain lands, the immense possibilities bound up with the opening of Russia—such questions will receive attention from the delegates of the Baptist brotherhood. But perhaps in our world survey the outstanding facts will be found to be those connected with the growing strength and independence of churches in Eastern lands, where nationalist feeling plays a larger part than in the past and the indigenous groups are asserting their claims to a wider autonomy. The Toronto platform provides for Indian and Burmese and Chinese to speak for themselves; and their Western fellow-disciples will give sympathetic hearing to these brethren and will seek to gain a full understanding of their outlook. A period of tutelage is natural at the outset of

missionary enterprise in new lands, but Baptists never desire that it should be prolonged. A time arrives when the missionary becomes the adviser, "*primus inter pares*" at most, and this is a stage in the normal advance towards full autonomy, self-support and self-propagation. How far the indigenous churches have moved on this road Toronto will in some measure reveal. Not only so; it will bring us face to face with responsibilities which a denomination such as ours, now in the forefront of the evangelical peoples of the world, must assume in Christianizing lands which are opening to new settlers. "Frontier tasks" are to be considered; and our obligations to Western Canada, South America, and Australia, as great populations arise in hitherto unoccupied or sparsely peopled regions, will take definite form for the thought and conscience of the Baptist world.

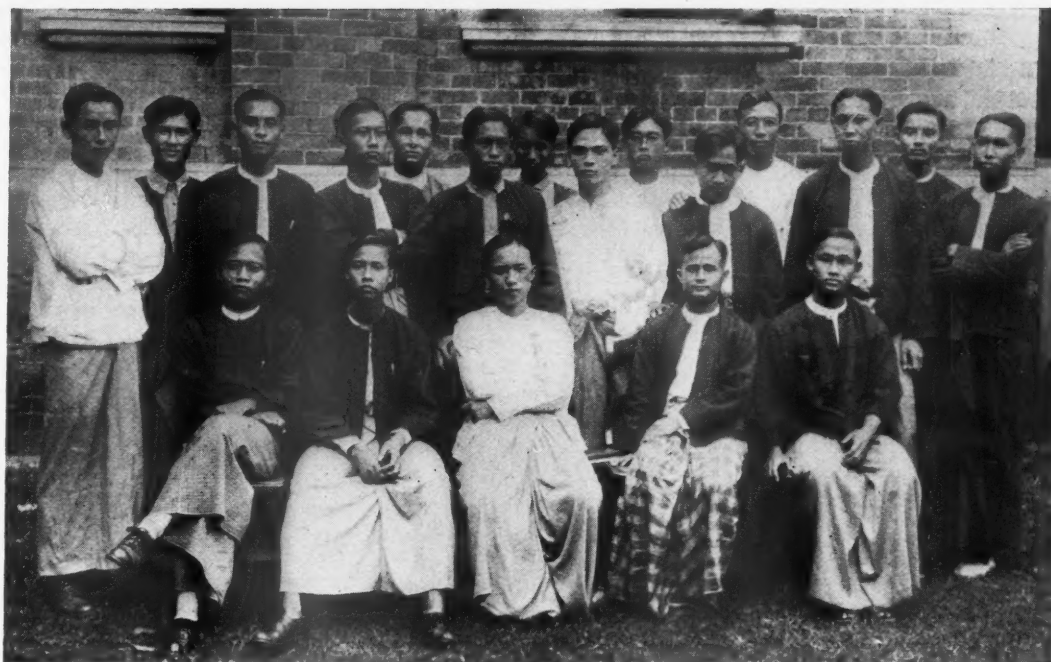
Nor will the Congress be destitute of significance for the older and larger communities there represented. "Non-Christians in the home-lands" is the title of an address by one who is exceptionally qualified to speak; and the immense subject of religious and Christian education, whose problems burden the heart and mind of all serious people, comes up for careful survey by experts. These problems will also be dealt with through the "exhibit of methods," which is no "side-show" but an essential and important feature of the Toronto Assembly. What duties have we in relation to peace, the conquest of the military spirit, and the reconciliation of classes and of races? Not merely formal addresses, but full and free discussion, will be devoted to these issues.

It goes without saying that throughout all our proceedings the Lordship of Jesus Christ, His all-sufficiency for all things, dominates our thought. We shall deal afresh with the call to carry on the Great Commission; and our governing idea from beginning to end is set forth in the text that has been chosen as the Congress motto: "To sum up all things in Christ."

THE PROGRAM OF THE TORONTO CONGRESS WILL BE FOUND ON PAGES 286-287



THE BAPTIST WORLD CONGRESS AT STOCKHOLM ASSEMBLED ON THE CAMPUS OF THE TECHNICAL HIGH SCHOOL



A GROUP OF KAREN STUDENTS AT JUDSON COLLEGE IN RANGOON. THIS IS THE ONLY CHRISTIAN COLLEGE IN BURMA. ITS OUTPUT IS CHRISTIAN MANHOOD

## The Judson Fund

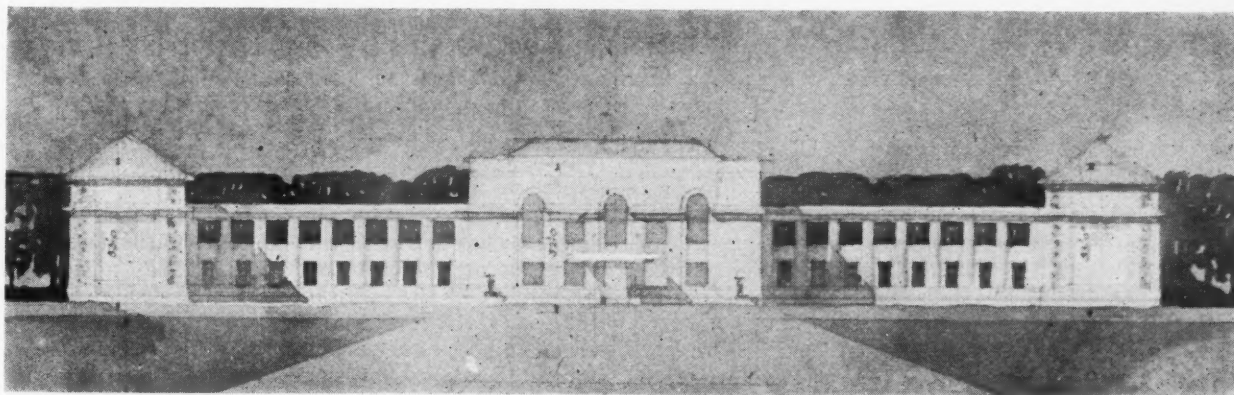
*AN ATTEMPT TO HARMONIZE DIMINISHING ACTIVITIES WITH  
ENLARGING OPPORTUNITIES*

BY WILLIAM B. LIPPARD



IN REVIEWING the past five years in the foreign mission enterprise of Northern Baptists two facts mutually exclusive stand out in bold relief—a world situation presenting unparalleled missionary opportunities, and a shrinking income forcing curtailment of missionary activities. Thus our missionary enterprise finds itself in a condition where diminishing activities are trying hopelessly to meet new and constantly enlarging opportunities.

Certainly Northern Baptists cannot complain of the absence of glorious missionary achievements and the opportunities growing out of them. For five years evangelistic results have exceeded all anticipations. Twice during that period the annual total has exceeded 20,000 additions to church membership on the ten mission fields. The total for the five years reaches the inspiring figure of 98,582 converts baptized on the profession of their faith. There are large numbers of others who, although Christians, have not yet publicly professed



ARCHITECT'S SKETCH OF FRONT VIEW OF PROPOSED NEW ADMINISTRATION AND INSTRUCTION BUILDINGS FOR JUDSON COLLEGE ON ITS NEW SITE AT KOKINE LAKE

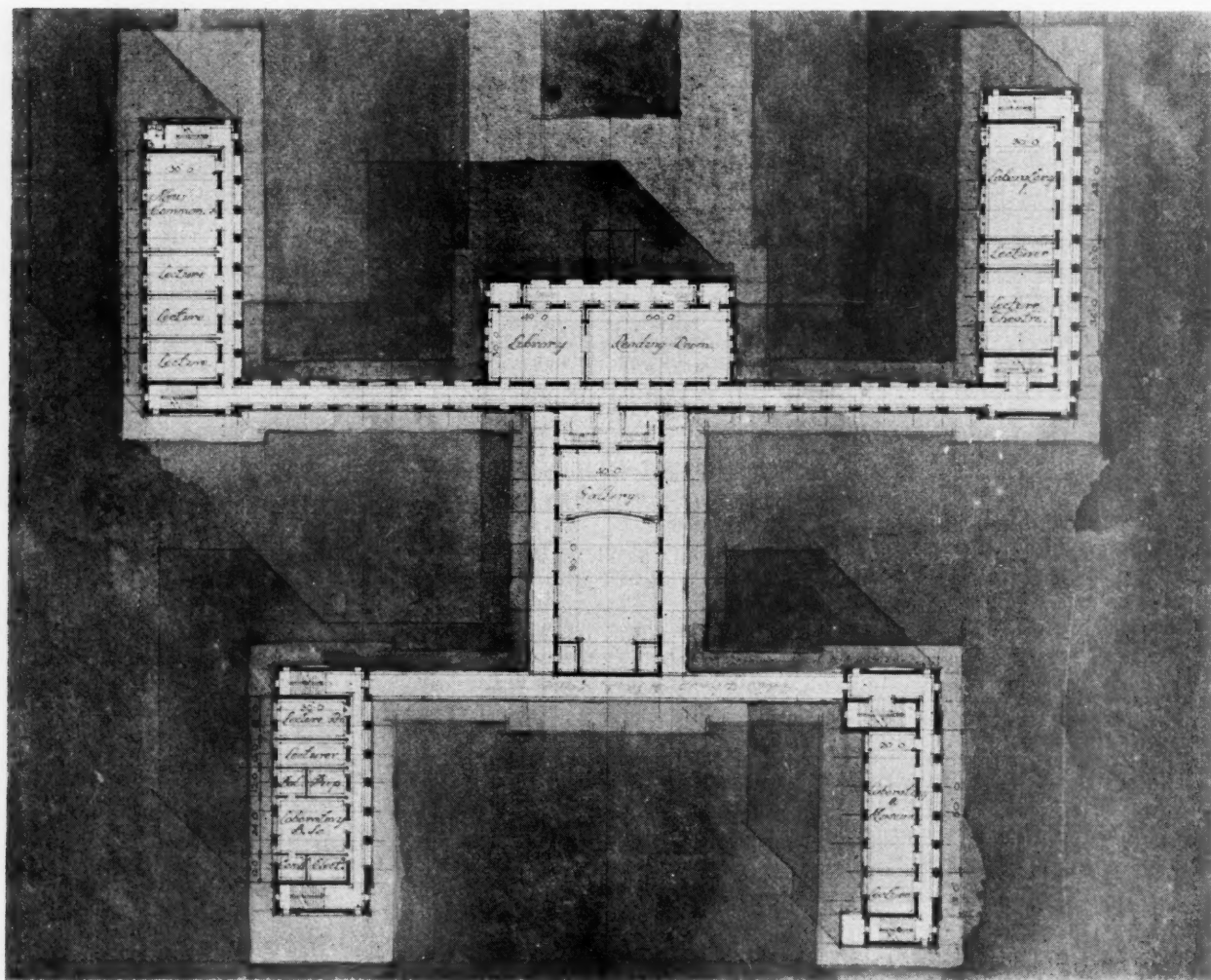


their faith because of family opposition, social ostracism and other forms of persecution. How shall we meet adequately the overwhelming task of spiritually shepherding these new Christians and of wisely guiding them in the Christian way of life?

In spite of unsettlement in so many parts of the world, missionaries today report an unusual responsiveness to the gospel message. Even in China where anti-foreign propaganda, because of a misunderstanding of the missionary's place and purpose, has manifested itself also in an anti-Christian propaganda, now that the peak of anti-foreignism is past Christian missions face new and

ance in China is advancing by twenty years the transfer of responsibility to Chinese leadership." Fortunately Baptist missionary work in China, through its emphasis on the training of Chinese leadership, of which Dr. Herman C. Liu as President of Shanghai Baptist College and Dr. Daniel Lai, in charge of the hospital at Hopo, South China, are notable recent examples, had prepared for just this emergency.

One of the greatest opportunities in the work abroad now confronts Baptists at Judson College in Burma. This great Christian institution, the only one of its kind in all Burma, which bears the honored name of Adoniram



ARCHITECT'S FLOOR PLAN OF MAIN BLOCK OF NEW ADMINISTRATION AND INSTRUCTION BUILDINGS AT JUDSON COLLEGE

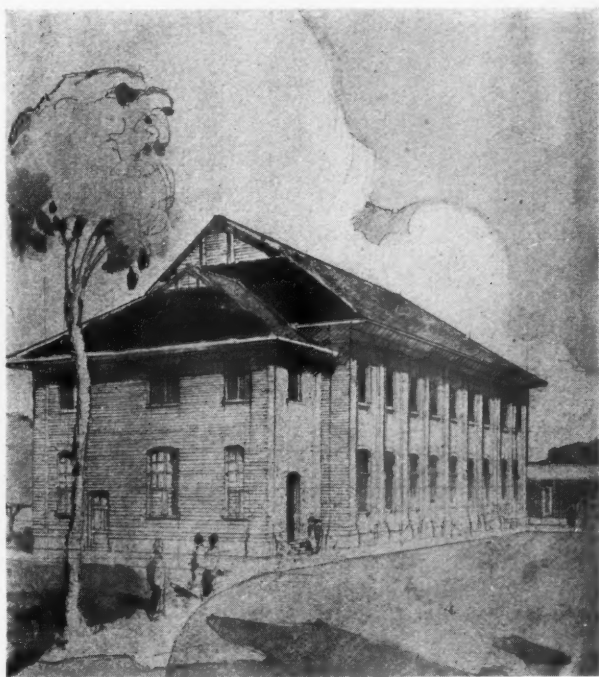
greater opportunities. Missionaries who withdrew temporarily from their stations at the urgent advice of the American consul are returning. They are finding that Christian work made gratifying progress during their absence. Furthermore, the crisis in China shifted responsibility to the shoulders of Chinese Christian leaders. They have borne the burden with heroic loyalty. As Dr. A. W. Beaven said in his address at the Student Volunteer Convention at Detroit, "The vast changes taking place in the world are helping rather than hindering the cause of Christian missions. The present disturb-

Judson, is fearfully overcrowded. In 1920 the college severed its relations with the University of Calcutta and became a constituent college in the new University of Rangoon on condition that its present location be assigned to mission high schools and the college be transferred to a beautiful suburb of Rangoon on the shore of Lake Kokine. Here Judson College will occupy part of the campus of the new University with plenty of space and ample opportunity for expansion. Plans for the removal and rebuilding on the new site are making rapid progress. Already several buildings are in process of erection. The



accompanying reproductions of architects' sketches of new buildings show what is projected in the new Judson College. The necessary land has been given free while one-half the cost of the new buildings is coming from Burman sources. American Baptists are asked to contribute the other half.

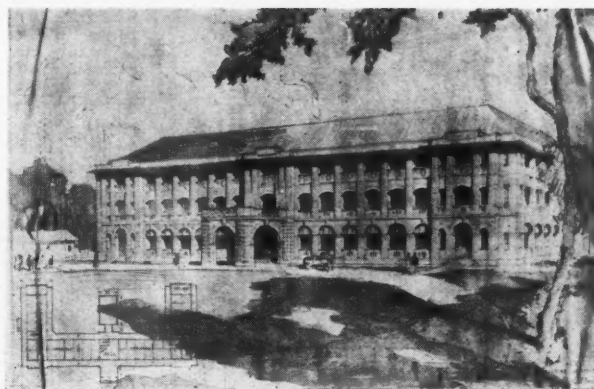
Belgian Congo, where there has been a wonderful revival in recent years, will in September celebrate its fiftieth or jubilee anniversary of missionary work. A new day of spiritual progress is dawning for Africa. Similar strategic opportunities confront our missionaries on other fields. Indeed, in reviewing the situation on all our fields it seems as if the entire missionary enterprise is ready to respond to the impetus of some new spiritual dynamic that will lift it to heights of achievement unrealized or undreamed of heretofore.



PROPOSED DINING HALL FOR MEN AT JUDSON COLLEGE

Over against these encouraging prospects comes a startling admonition. "Do not pray," writes a missionary, "for more opportunities until we can enter the 1,000 doors now open that cannot be entered." This leads to a brief consideration of the second fact, that of diminishing activities. Five years ago the foreign mission staff of American Baptists was 836 while today it is only 794, including in both figures women missionaries of the Woman's Society. No vivid imagination is necessary to picture what this means in understaffed or neglected stations on our mission fields. This has resulted in scores of missionaries overburdened with work because responsibility for several stations has had to be placed on the shoulders of a single missionary. It has brought on breakdowns in health and enforced furloughs, as well as untimely deaths. The recent death of one of our most devoted missionaries was due largely to illness brought on by overburdened and sacrificial service on the field.

The following quotation from an official communication sent by the missionaries of Assam to the Foreign



NEW DORMITORY FOR MEN AT JUDSON COLLEGE, TO BE KNOWN AS WILLINGTON HALL

Board indicates the seriousness of this crisis in depleted staff:

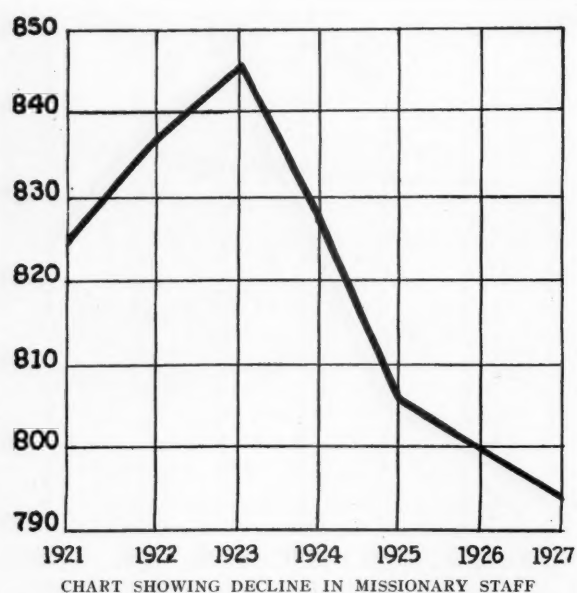
Unless the denomination, in place of its continued and embarrassing retreat in the work of the Kingdom in the foreign field, can face about and make a real advance in the spirit of triumphant faith and gloriously sacrificed service, expressed in much larger contributions of men and money to the foreign work, we in Assam face with absolute certainty the alternative of a most crushing and disastrous breakdown in our work, which the denomination cannot allow without utter shame and disgrace to the men and women it has sent out here, and in which the denomination as a whole will have to share in the eyes of the non-Christian world.

Another quotation, from the report of Missionary C. E. Chaney of Burma, describes the disappointment which missionaries so often meet when reinforcements are not forthcoming:

If I were to characterize our recent meeting I should call it a meeting of "Disappointments." I have tried to put myself in the place of some of my fellow-workers and to realize what it means to them to approach the threshold of the new year without any prospect of securing the needed help to carry on our established tasks, to say nothing of the inability to branch out into many a promising opening, or to care adequately for the spiritual children the Lord has given us. Mr. and Mrs. Ernest Grigg will be disappointed that



ONE OF A DOZEN NEW RESIDENCES FOR FACULTY MEMBERS AT JUDSON COLLEGE. THE TROPICAL CLIMATE COMPELS WIDE, SPACIOUS PORCHES



there is no one to take charge of that promising field work from Maymyo to Lashio. You will receive a letter from Mr. L. C. Whitaker voicing his disappointment for all of us that the large and important field of Mandalay is left vacant. Over-taxed workers in Moulmein will be disappointed that there is no one to relieve them of the English Church and Indian School work. Dr. A. H. Henderson will be disappointed that Mr. C. H. Heptonstall is not back to help in the accumulated burdens due to Dr. Ah Pon leaving. Mrs. Truman Johnson will be disappointed that the field for which she and Dr. Johnson labored so long and hard will be left so inadequately cared for. Dr. and Mrs. Ola Hanson will be disappointed that necessity compels them to remain instead of taking furlough.

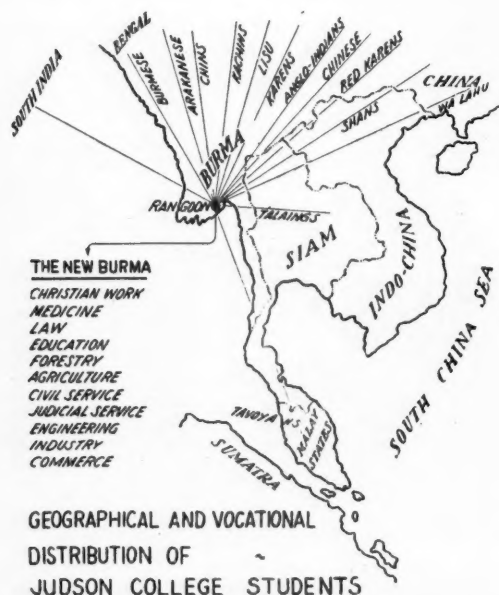
A paragraph from a recent letter from Missionary George H. Brock of India reveals a similar depletion in staff on that field. Upon his arrival in Kanigiri, South

India, after his strenuous furlough in America during which he journeyed across the country pleading with Northern Baptists to send reinforcements, Mr. Brock found himself in the midst of the problem of adjusting present missionary staff in India to station requirements. After describing what the reductions meant to such great vacant stations as Gudval, Nandyal, Gurzalla, Bapatla, Cumbum, the oversight of which had to be placed on the shoulders of missionaries who already were in charge of other stations, he tells how he also had to assume the burden of another station. With picturesque clearness he wrote:

Rev. T. V. Witter and his family are leaving Podili on their second furlough. Podili is a large field with a church membership of 5000, scattered over a large area in small villages, and how they need care! I write with sorrow in my heart.



LABORATORY AND RECITATION BUILDINGS CENTRAL PHILIPPINE COLLEGE. ARE NEW BUILDINGS NEEDED?



There is no man available in the Telugu mission today to take charge of Podili. So what was done? Brock of Kanigiri, who already has much more than he can efficiently accomplish, was asked to take charge of Podili.

This serious reduction in missionary staff has been caused largely by declining receipts from the churches. Five years ago receipts from churches and individuals for both Societies amounted to \$1,659,212.57, whereas for the fiscal year ending April 30, 1927, the total was \$1,231,225.50, thus recording a decline of \$427,987.07. Again no vivid imagination is necessary to picture what this involves in the way of disabled missionaries, worn-out equipment, inability to provide necessary schools and chapels, neglect of necessary repairs on other buildings, and failure to meet the constantly opening opportu-



WHAT THE NELLORE CYCLONE DID TO THE TELUGU BAPTIST CHURCH

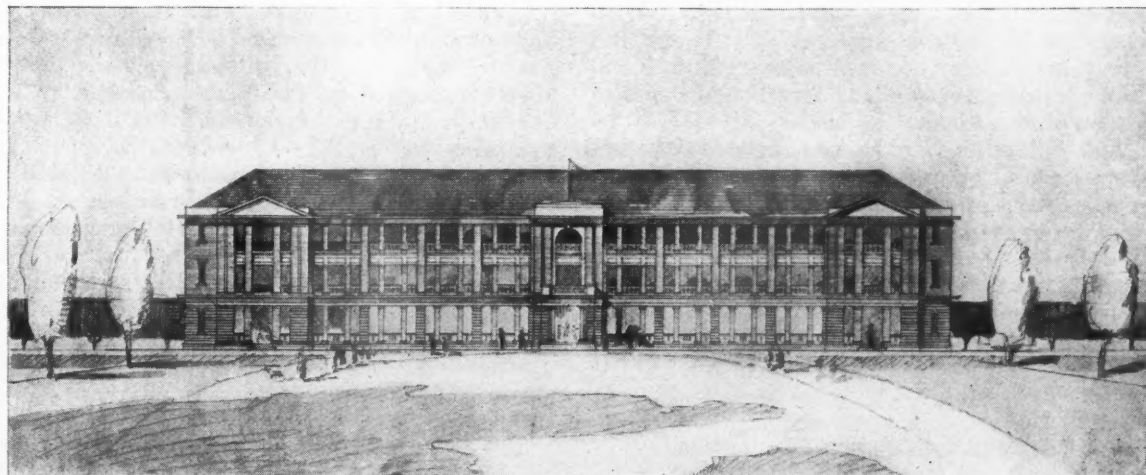
nities. The stern fact to be faced is that *not only has it become impossible to enter open doors, but unless receipts are increased it will be impossible to conserve or safeguard the results of previous years.*

How much further could this declining tendency continue in the face of the actual needs on the fields? This was the question that confronted the two Societies when the Board of Missionary Cooperation met in its annual meeting at Chicago last November. Enlarging opportunities and diminishing activities—how to harmonize these two was the outstanding problem. What happened at Chicago has already been told to our readers.

Thus there came into existence the Judson Fund, a special effort whereby the two Foreign Mission Societies have been authorized to secure one million dollars with

which to carry out the new Judson College plans and to undergird the sorely crippled work on all the fields. A limited period ending April 30, 1930, has been set aside for this purpose. Only individual men and women, generously inclined and able to make gifts over and above their gifts through their local churches, will be offered the privilege of contributing to the Judson Fund. No intensive campaign is to be conducted and no appeals are to be made to churches or church organizations.

The name Judson Fund has been chosen not only because the needs of the new Judson College are an important element in the effort, but also in honor of those brave pioneers, Adoniram Judson and Ann Hasseltine Judson, upon whose sacrificial labors our whole foreign mission structure is built. No happier beginning to the



NEW DORMITORY FOR GIRLS AT JUDSON COLLEGE. CENTRAL PART TO BE KNOWN AS BENTON HALL



effort would have been possible than the story of Missionary Brock's stirring address at Chicago and what followed. The genuine and sacrificial interest manifested by leaders in sister enterprises—state, city and national—as they pledged \$6,290 at Chicago as the first offering to the Judson Campaign, has already heartened Baptist missionaries all over the world.

This initial response is only one of a number of incidents of deep spiritual significance which have already occurred in connection with the Judson Fund effort. The appointment of Rev. and Mrs. Edwin Erickson as new missionaries was another. Mr. Erickson was a Student Volunteer, but owing to the Board's inability to send out a larger number of new missionaries than had sailed last autumn, he had accepted the pastorate of the Swedish Baptist Church at Berwyn, Ill. After conference with representatives of the Board, the church very graciously

restriction whatever is to be placed on its religious activities. One of the features of the new building program is a handsome chapel, the entire cost of which is to be raised by the Christians of Burma. Readers of *MISSIONS* who keep back numbers on file, and it is hoped that most of them do so, should read again Dr. Wallace St. John's able summary of Judson College and its place in the Christianizing of Burma which appeared in the issue of September, 1927.

In the second place the Judson Fund aims to furnish missionary reinforcements and nine new missionary families are to be sent to the fields in addition to those provided in the annual budget. These new missionaries are sorely needed to replace those who have died or have broken in health. The Woman's Board proposes to send eight new missionaries with funds contributed to the Judson Fund, thus making a total of twenty-six reinforce-



LILLIAN V. SALSMAN



REV. AND MRS. EDWIN ERICKSON

released its young pastor. Accompanied by his wife he sailed for India on March 10. In January the Woman's Board appointed Miss Lillian V. Salsman, R. N., for service in Burma or India. These three are the first response in personnel to the Judson Fund effort to send reinforcements to the fields. Other indications of the spiritual significance of the Judson Fund and the earnestness with which Baptists are facing their responsibility toward it came at recent meetings of the two Foreign Mission Boards. At each Board meeting the need was presented by one of the members, and more than \$50,000 was subscribed by those present. A most tender and deeply touching incident occurred following the funeral of Dr. Cornelius Woelfkin. Many friends had complied with his declared wish that no flowers be sent to his funeral but that instead any money which his friends desired to spend for flowers be contributed to the missionary cause. After apportioning the sum so received among the various missionary causes, Mrs. Woelfkin designated the share for foreign missions to the Judson Fund.

What will the Judson Fund accomplish? A brief review of the various needs to be met out of the million dollars will reveal clearly the scope of the effort. No less than eight different achievements, all of them of outstanding importance, will be made possible.

First of all, Judson College will be established on its new site where there will be ample opportunity for continued growth and for rendering still larger service in the training of Christian leaders for Burma. No

ments during the next two years. This will involve a total cost of \$157,000 to cover the first term of service.

Missionaries need homes as well as folks in the homeland and so the Fund also provides for five new missionary residences. When missionaries are sent to distant lands they have a right to expect that the people who send them will provide them with houses in which to live and thus help to maintain physical health and strength so essential in missionary work.

Many schools, hospitals and churches on various fields are urgently in need of new buildings and the Judson Fund proposes to supply these. They range from simple station churches like that of Nowgong, Assam, for which \$2,800 is required, to the establishment of a Christian Center at Matadi, the port of Belgian Congo, at an estimated cost of \$25,000. School equipment ranges from eight small cottage dormitories at Kavali, South India, costing \$200 each to the furnishing of new buildings at Central Philippine College in the Philippine Islands at a cost of \$28,500. The photographs on page 266 illustrate better than words the need of such buildings in the Philippine Islands. Again, the Fund proposes to restore the wornout equipment and repair the cyclone damages in South India with which our readers are already familiar.

A substantial sum is also to be set aside for further training of Christian leadership on all our fields. In coming years these rising leaders must share in a larger way in the actual responsibility for the further extension



MISS OLIVE E. JONES AND TWENTY-FIVE TEACHERS IN MADRAS. EVERY TEACHER IS AN ACTIVE CHRISTIAN. A FINE GROUP OF TELUGU CHRISTIAN LEADERS

of Christianity among their own people. There is probably no single phase of missionary policy which has received more emphasis in recent years than the training and service of native Christian leaders. The magnitude of the missionary task and the increasing disadvantages faced by missionaries as "foreigners" in lands marked by rising tides of nationalism and anti-foreignism, make it clear that the task of spreading the gospel cannot be achieved by foreign missionaries alone. China must be evangelized by Chinese; Japan must be persuaded to accept Christ by Japanese; Africa must be Christianized by native Africans. Accordingly the Judson Fund recognizes this basic principle in missionary progress and aims to provide training for more preachers, evangelists, teachers, doctors, nurses, Bible women and other workers in active Christian service, as well as to send forth into their respective communities in various walks of life thoroughly trained Christian graduates of mission schools.

One of the most important items in the Fund is a sum estimated at \$45,000 with which to meet the cost of the first dues for enrolling missionaries in the Pension Fund of the Ministers and Missionaries Benefit Board. For years the Societies have provided retiring allowances for their own veteran workers as they retired or became physically incapacitated for service. Some of these retired missionary veterans have given forty years of active service, many are broken in health, all of them need and deserve this financial aid in the form of annual retiring pensions. The Ministers and Missionaries Ben-

efit Board was organized for the purpose of aiding both ministers and missionaries. The sum provided in the Judson Fund will meet the cost of the dues for membership of missionaries in the Retiring Pension Fund.

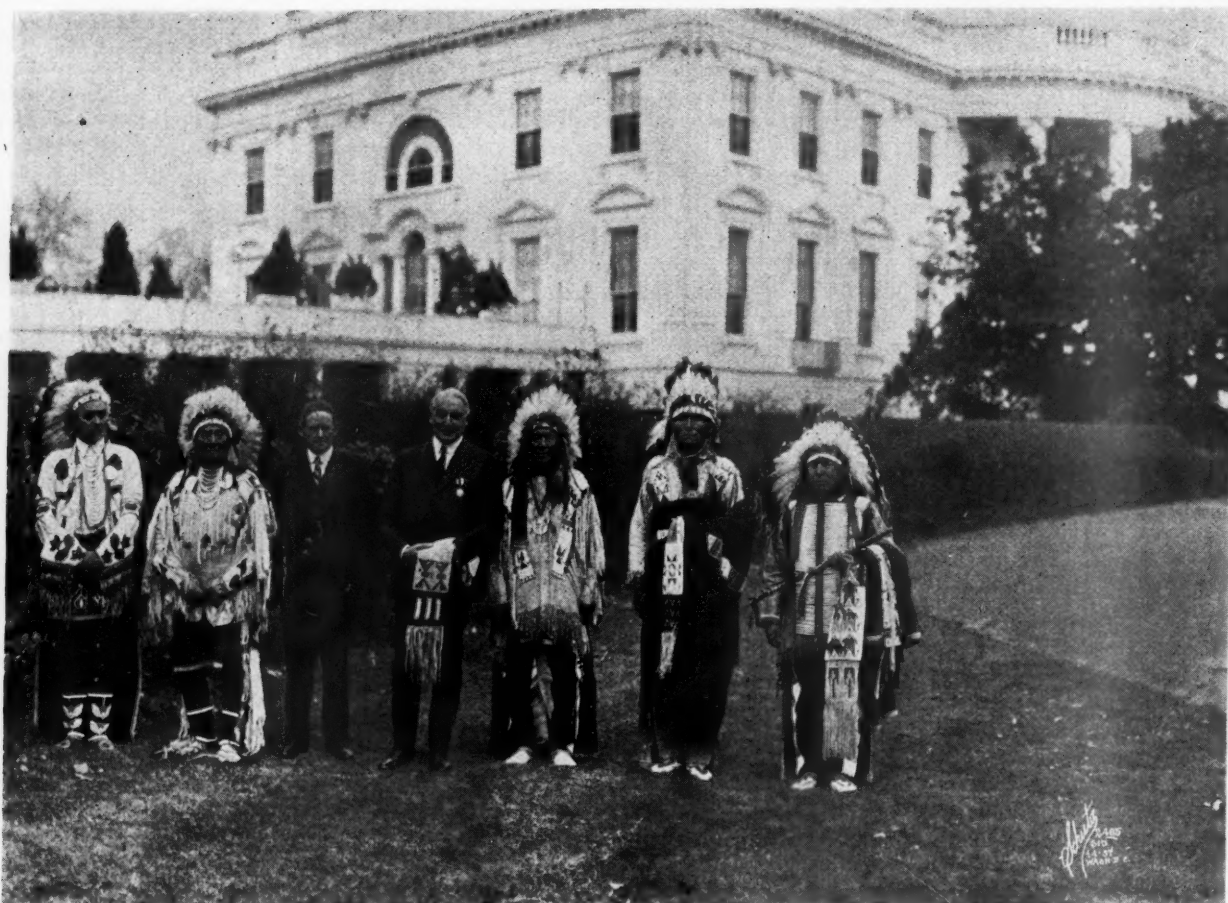
Another important project is involved in furnishing aid to medical students preparing for medical missionary service. These worthy students are frequently in financial difficulties because medical schools have no scholarships nor other forms of financial assistance which students in theological seminaries receive.

Thus it will be realized that a great variety of important needs which cannot possibly be provided out of the current budget receipts will be met through the million dollars to be raised in the Judson Fund. The mission fields are hopefully waiting for the realization of this special effort, so that the tendency toward diminished activities may be reversed and constructive measures taken to meet the enlarging opportunities. As Dr. P. H. J. Lerrigo has so adequately summarized the present situation:

Christian native leaders in non-Christian lands are anxiously awaiting the response of Christian America to the call of opportunity and need. Missionaries, wearied, overburdened and well-nigh discouraged, are looking to this effort with new hope. The awaking peoples seeing God as never before wait for the knowledge of Christ's saving message.

What will be the response of American Baptists?





PRESIDENT HARDING RECEIVES JOHN FROST AND CHIEF PLENTY COUPS (AT LEFT) REPRESENTING THE AMERICAN INDIANS AT THE BURIAL OF THE UNKNOWN SOLDIER AT ARLINGTON. COMMISSIONER BURKE AND THREE SIOUX ARE THE OTHER MEMBERS OF THE GROUP

## Crow Teepee and Temple

*THE STORY OF THE CROW INDIAN AND THE GOSPEL*

BY COE HAYNE

### PART IV

#### CHIEF PLENTY COUPS GIVES RED NECK A NEW NAME

When Chief Plenty Coups, in the sunset of his career, was selected by the War Department to represent the Indian tribes of North America at the memorial services on the occasion of the burial of the unknown soldier in the Arlington Heights National Cemetery, it was in recognition of the chief's unfailing friendship for the United States. That John Frost also was selected for this honor delighted Chief Plenty Coups, who felt lost in Washington without the younger man to accompany him as interpreter and friend. Here was indicated how abiding was the chief's regard for the man whom he had known as a boy and later as a Government scout at Fort Custer, and still later as ranchman, interpreter, business committeeman for the Crow nation, and in recent years as a minister of the gospel.

For many years Chief Plenty Coups has sought John Frost's sanction for many important transactions in

which he has taken a determining part either affecting the welfare of the Crow people or himself. This habit of the chief to rely upon Frost's judgment took an interesting turn not long ago when he halted an operation on his eyes until John was summoned to the Government hospital at Crow Agency. The sight was completely gone from one eye and a delicate operation was necessary to preserve the use of the other. The Chief positively refused to make a decision. He simply wanted John and it remained for John to say "yes" or "no." After consultation with the surgeons Frost told them to proceed with the case. During the operation Frost held the hands of the old man and interpreted for him the instruction of the surgeons. A local anesthesia was administered and it was of the highest importance that the chief cock his eye in one direction only. He obeyed instructions implicitly, and the operation was successful.

The writer desired to visit the Pryor Mission where John Frost began his ministry and where Chief Plenty Coups resides. The Indian missionary chose a brilliant



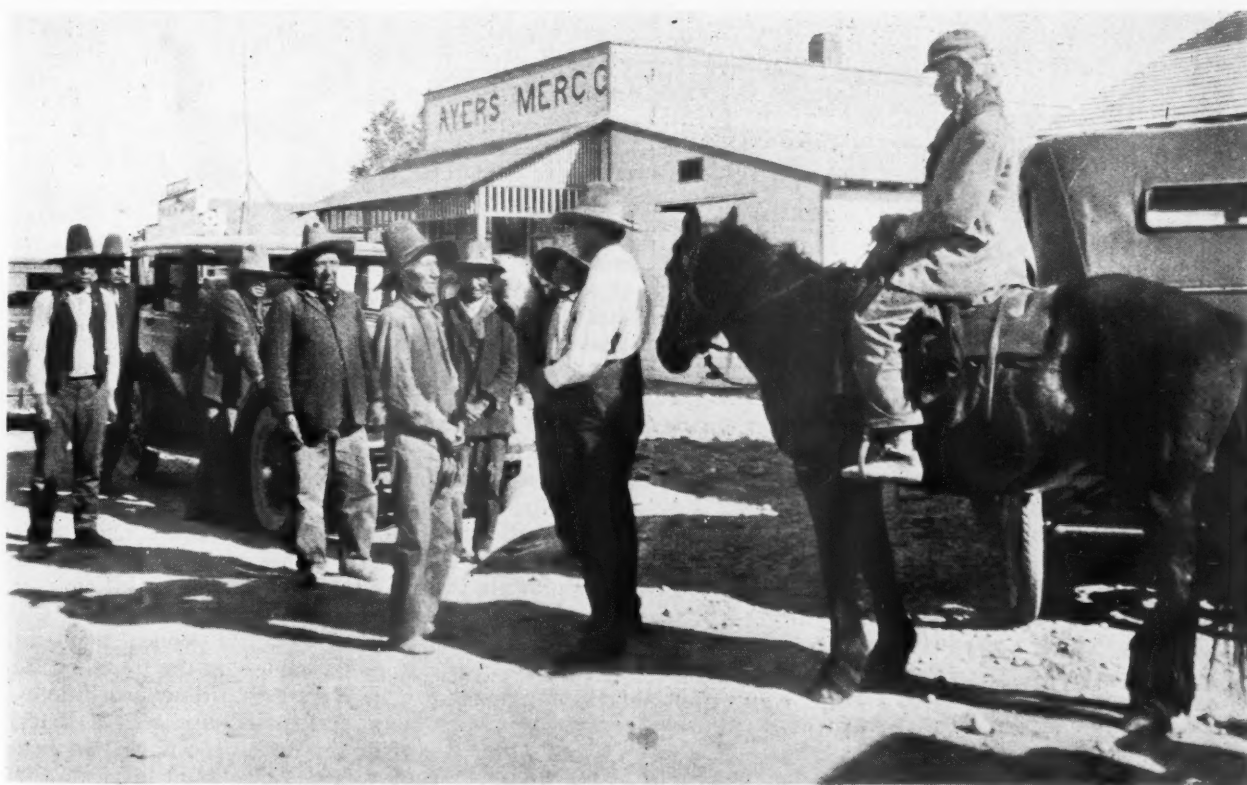
day in October (1927) to accommodate his visitor. Nearly two years had passed since the Indian preacher had been transferred from Pryor to his present mission station on the Upper Big Horn. A journey of 100 miles by automobile down the Big Horn Valley, across a series of waterless hills and mesas, and finally up the wonderful Pryor Valley, was the preliminary treat. On this trip a view was had of the famous Pryor battlefield where early in the '60's the Crow and Sioux fought for supremacy, the Crow being victorious. A brief stop was made at Crow Agency where Frost had a conference with Superintendent Asbury, during which the Indian missionary was told that Plenty Coups had willed his homestead to the United States, to be held in perpetuity for the Crow people, and used as a public park by them and others irrespective of race and color. Some weeks prior to this Plenty Coups had told Frost of his desire to leave his property to the Crow people, and contended that if he willed it to his friend Frost he would die happy in the assurance that the land and buildings would be used in accordance with his wishes. Frost had reminded the chief of the comparative brevity of human life and suggested that the ownership of the property reside in some public institution. Following the guidance of the superintendent of the Agency, the property was then willed to the United States Government, to be used as a permanent park after the death of Chief Plenty Coups and his wife. The splendid character of Plenty Coups was revealed by this generous gift and his reason for making it.

"My reason for making this bequest of land for a permanent camping and recreation ground where my home is now located," Plenty Coups states in his affidavit, "is that it may be a monument to the friendship I have

always felt for the white people. Throughout my life I have never had any ill feeling toward them and have tried to do what I could to cooperate with the white people and to advise my fellow tribesmen to do likewise, and I desire that this park may commemorate that attitude and be a reminder to Indians and white people that the two races should live and work together harmoniously."

A crowd of old Indian acquaintances greeted Frost at Pryor. All wanted to know when he was coming back to live near them again. Old Stone Breast put his hand on the missionary's shoulder and chided him at length as a father might a wayward son. "We have no one to look after us now," was the burden of the aged Indian's lament. Frost had some special greeting for every man, woman and child. They spoke of intimate things as do members of one family. It was near sundown when he introduced his companion to Plenty Coups and his wife, who were sitting on a long side-veranda, facing the west. The genial countenance of the old chief is something fine to remember. Men of prominence in this and other lands do not hesitate to say that they love him. Famous Indian warriors of other tribes have spoken of him as brother.

October days in Montana are like purest, white-water diamonds and more to be desired. Under warm, blue skies, in Pryor Cañon, camp was made. Chief Plenty Coups, a few of his Indian neighbors, two or three white friends, John Frost and Chick Suis, the old Indian scout and Buffalo hunter, made up the party. John Frost assisted the chief from the automobile and helped him spread a blanket on the ground near the camp fire. Chick Suis, lately from the Blackfeet reservation, was



A CROWD OF OLD INDIAN FRIENDS AND ACQUAINTANCES GIVE JOHN FROST HEARTY GREETINGS AND WELCOME AT PRYOR. THE INDIAN ON HORSEBACK IS BELL ROCK, ONE OF GEN. CROW'S OLD WARRIORS

glad to chat with Plenty Coups again. Many years had passed since the two had seen each other.

"It is too bad that we must see only our fading selves," said Plenty Coups when he welcomed Chick Suis.

The two old friends were left to themselves until they had their visit out, then others joined them until half a dozen sat on the ground about the old chief.

Plenty Coups became intimately reminiscent. Above him towered Plenty Coups Rock, a lofty, castellated for-

the latter respect the purpose of the sun-dance of the Crow differed from that of other tribes.

"From the camp our hunters went out in the evening and crept upon the deer and elk feeding on yonder hills," said the chief. "They hid behind trees and killed meat for our camp. In this valley we killed buffalo. All gone now."

The chief indicated a series of rock cairns extending from Arrow Head Rock to the gateway of Pryor Cañon



MISSIONARY HANNAH WIGGMAN AND HER INDIAN GIRL ASSISTANT, HAVING LUNCHEON WITH CHIEF PLENTY COUPS AS GUEST AT PRYOR

mation that has many counterparts overlooking Pryor Valley. The rock was named in honor of the chief who, early in life, fasted thereon when the Crow nation was being continually harassed by its enemies. On this rock he fasted and waited for the "vision" which determined his medicine, the eagle. There he fasted and mourned after his father's death, memorializing his loss by shooting away the first joint of a forefinger. Across the valley opposite Plenty Coups Rock towered a massive wall called Arrow Head Rock, within which was supposed to dwell a dwarf so mighty that he could throw a buffalo over his shoulder and carry it to his home. The Indians of long ago shot their arrows against the rock to supply the dwarf with enough missiles for his buffalo hunts. Plenty Coups pointed toward the foot of Arrow Head Rock to indicate a former camp-site of the Crow where they assembled for the sun-dance, a ceremony performed only when the warrior who pledged it desired to gain revenge on some enemy who had killed a relative. In

and said that it was made by the Crow Caravans during many generations, even before the dog gave way to the horse as beast of burden, because an old woman had foretold, after a reputed vision, that the Crow would prosper as long as men added rocks to these piles when they passed up and down the valley.

Of the battles in which Plenty Coups had taken part he named Crook's bitter and indecisive conflict against the Sioux in the Wolf Mountains, less than nine days prior to the washing out of Custer and his immortal cavalymen by the same Indian warriors on the Little Big Horn. Plenty Coups had responded to General Crook's request for aid by going into the fracas on Wolf Mountain with 125 of his warriors after a swift ride from the Upper Big Horn. Plenty Coups relates that he fought from sunrise until sundown, having two horses shot from beneath him, the third mount being captured from the Sioux.

Plenty Coups draws no federal pension. He is a vet-

eran of many battles. Of the band he led against the Sioux under our flag but seven remain. Slowly he named them: Bell Rock, Cuts the Bear's Ear, Big Nose, Bear Crane, The Crane, Coyote That Runs, Finds and Kills Him. Little Fire, another of his warriors, died a month ago (September, 1927). With Plenty Coups they are the last of a band of men to whom the United States has never paid its debt. Plenty Coups has never asked aid of the white man, but freely responded when the white man needed his help. At Washington he is known as the best Indian friend the United States has had.

Plenty Coups is nearing the end of the trail. Realizing this he did not allow John Frost to leave him without making his visit memorable by conferring a name upon him. Since his youth Frost has been known among the Crow as Red Neck.

"It is time," said Plenty Coups "for us to drop the name, Red Neck, which was given you because of a birthmark, for one that you have earned."

Frank Shively, Crow historian, was the interpreter. He also subscribed his name as witness to the benign action of the aged chief.

"This day, I, Chief Plenty Coups, bestow upon John Frost (known among Crows as Red Neck) the name, Plenty Coups (Absarokee Ahoos).

"CHIEF PLENTY COUPS"  
His (X) Mark

"This means," said Shively, that "the majority of the Crows are with him."

Turning to a member of the headquarters' staff of The American Baptist Home Mission Society, the chief requested that the latter carry to the executive officers of the Society the following message:

"I wish to say a few words to you regarding the spiritual and material needs of my people. One year ago last August we had with us at Pryor John Frost as our helper and our leader, and suddenly and for no reason that we could discern he was taken from us and placed on a field new to him where he had to begin all over again. You may think I am biased when I make this request, as these are my people, but I am speaking for both John and my people and trying not to be biased. John is well qualified. I will not be with my people much longer. I am soon to go. My work is about done. I am anxious to go and want to leave John in my place. He understands the Indian better than a white man.

"I am Chief Plenty Coups, friend of the white people as well as of the Crow Nation. When I speak to a white man I get to interpret for me a man I am sure will speak the truth for me. From the time the white people first

came into this country, from the trappers and the prospectors down to the farmers and the stock men and the people in the large cities of the southern part of Montana, these people are my friends. They never have received ill-treatment from me either by word or deed. Against the invasions of the other tribes to do the whites bodily harm I protected them. But all that is history.

"But now I am weak and need the assistance of good white people in the matter of the landed possessions of my people, that these possessions may be protected from land-grabbers either by fraud, or so-called legitimate aggression. Scott Leavitt, Congressman from Montana, and Senator Walsh, Frank Bird Linderman, author, and Senator Kendrick of Wyoming, all are helping me, and I want you to help me all you can. By all means send John back to Pryor.

"When I speak to white people I look them squarely in the eye because I am conscious that I have not intentionally wronged them. If any have done it (the chief may have had in mind the abortive attempt of Wraps Up His Tail to lead an uprising among the Crow), it was done without my sanction and for it I was sorry every time. I am not going to be here much longer. I want John here to help introduce my young people into the advancing civilization which Indians and white men must share alike."

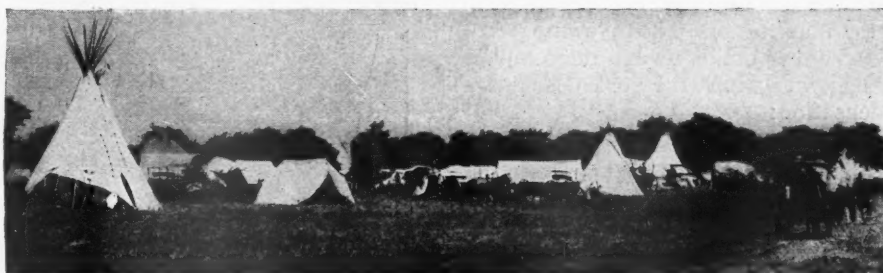
#### Home Mission Society's Reply to Chief Plenty Coups

CHIEF PLENTY COUPS, Pryor, Montana.

*My dear Brother:* Your message to The American Baptist Home Mission Society has been conveyed to the members of the Board of Managers. Coming from one whose life has been marked by an unbroken friendship for the white race and whose leadership among the Crow people has been that of a wise and loving father, it stirred our hearts deeply. I note what you have said about the need at Pryor of a man of God like John Frost who understands the Indian people and who will devote his life in their behalf. It is gratifying to know that John Frost is held in such high regard by yourself and other members of your tribe. Your request has been referred to our Missionary Department, of which Dr. Frank A. Smith is secretary, and copies of your message have been sent to Dr. Bruce Kinney, Denver, Colorado, and Rev. W. A. Petzoldt, Lodge Grass, Montana.

In behalf of the Society I thank you for the generous tribute to one of our devoted missionary pastors. Your reference to the nearness of the time when you will be obliged to yield to others the leadership in tribal affairs reminds me of your long career of usefulness and the invariable kindness with which you have treated our workers on the Crow Reservation. With heartiest good wishes, cordially yours,

CHARLES L. WHITE, Executive Secretary.







CHINA STILL SHOWS ITS ANCIENT CHARACTERISTICS EVERYWHERE

## China: A Nation in Evolution

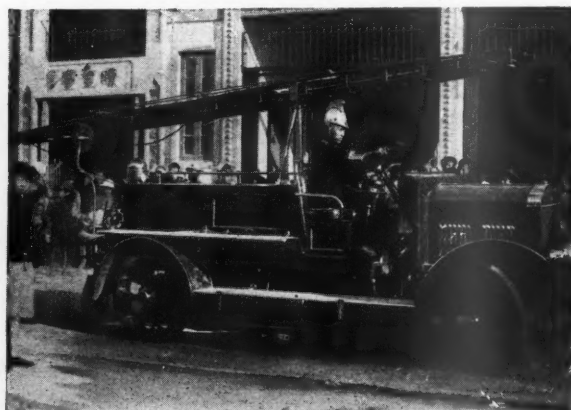
A REVIEW BY HOWARD B. GROSE



**T**HIS new book on China, by Prof. Paul Monroe, Director of the International Institute and Barnard Professor of Education, Teachers' College, Columbia University and formerly member of our Foreign Mission Board, will be welcomed by all who are interested in the "complex Chinese puzzle which will probably constitute a major world problem for years to come." The author's various educational missions to China afforded him exceptional opportunity for studying all phases of the subject—economic, political, industrial, social and religious. The sight of the substantial volume, with its attractive typography, its 445 well illustrated pages, promises the reader satisfaction, which increases as he reads. He feels that in company with a sympathetic and impartial guide he is acquiring a real acquaintance with the land and its people. Prof. Monroe modestly says that this volume is not for the specialist, nor for those familiar with China, but for average Americans, puzzled by the complexity of the problems, by the strangeness of the names of places and of people, confused by the contradictory character of the news, yet earnestly desirous of understanding. He says his book does not aim to be exhaustive, nor claim to be authoritative, but seeks to interpret the present in the light of the past. This it certainly does, with a wealth of information, the historian's sense of proportion, and the teacher's art of impartation. The following paragraph from the author's introduction reveals the complex features of the problem with which the book deals, also the rare skill in condensation:

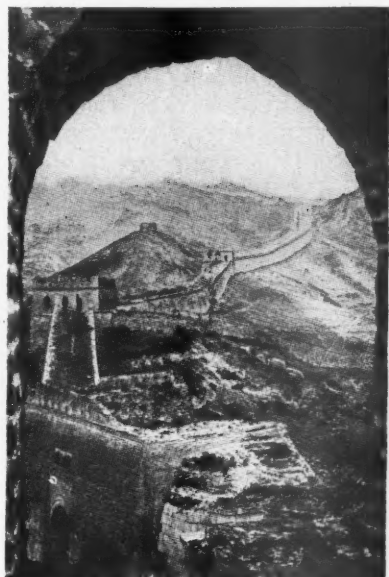
In the belief that the Chinese problem is one not quickly to be solved, but long to remain with us; that beneath the political revolutions and conflicts, economic, industrial, and cultural changes far more significant are going on; that to effect these changes will take time measured in decades and

generations; that the foreign powers will be compelled, through their own sense of international justice and welfare, to grant the Chinese demands for international parity; that beneath these demands of China for political independence there are political evils, as those of militarism, administrative inefficiency and corruption, which she herself must settle before political stability can be maintained; that even this political revolution in China, with its elimination of militarism and its attendant evils, may take time, the extent of which no one is in a position to estimate; that the Soviet influence has been both for good and evil; that Russian objectives, in their national aspect, do not greatly differ from those of other foreign powers; that the Nationalist cause in China is just and deserves to win; that it will be greatly to the real interest of foreign powers and of friendly international relations when it does so; that the American people are friendly to China and



THE MODERN FIRE DEPARTMENT OF SWATOW, SOUTH CHINA.  
ONE OF THE MANY INDICATIONS OF THE IMPACT  
OF THE WEST ON THE EAST

desirous of knowing how best that friendship may be expressed; in the belief that the Chinese problem is extremely complicated and needs to be set forth in its simplest outlines, so that those unfamiliar with it by study or personal contact may get a reasonably clear sketch of it in its entirety—the present volume is offered as a contribution to this end.



THE GREAT WALL OF CHINA

And a notable contribution it is. The chapters indicate the scope: The Problem of China; The People and the Physical Background; Institutions and the Social Background; The Philosophy and Religions of China; Contacts with the West; The Republic; Sun Yat Sen, the People's Nationalist Party, and the Nationalist Movement; Russia and China; American Policy with Reference to China; Modern Education and the Student Movement; Christianity and Mission Work; A Model Province and a Benevolent Despot; The Chinese Puzzle—from Inside Looking Out; The Chinese Puzzle—from Outside Looking In. This enables the reader to turn if he choose to the phase in which he is most directly interested; but he will be wise if he begins at the beginning and goes straight through—for getting the proper historical background is essential to right understanding of any special feature or movement.

Space prevents doing more here than point out some of the facts that throw light upon China's situation, especially the economic and military or political. The religious and missionary we shall consider separately at another time. The author says that the economic revolution is not less important than the the political. While China is the largest unified aggregation of people, yet for the last half century its population has been nearly stationary. Full eighty per cent are engaged in producing a food supply, whereas in some Western countries not more than thirty-five per cent, or even less, are

similarly occupied. Even with that, and a considerable importation of foodstuffs, the standard of living in China is almost inconceivably low, and millions are annually at the starvation margin. The Malthusian saturation point of population has been reached. (This may explain why famines like that in Shantung Province do not arouse the Chinese people as they do foreign peoples; they are too common and familiar occurrences—no less than 1825 famines between 108 B. C. and 1911 A. D., or an average of one a year during the Christian era.)

The most obvious readjustment, now rapidly going on, is being brought about through the introduction of modern industrial methods, whereby the surplus population and inadequately occupied rural population may be more efficiently employed, the national wealth increased by industrial production, and China may draw more generously upon the world's food supply. Thus the general standard of living may also be raised. But these developments demand capital, which China does not possess, but which foreigners may supply—for a consideration. This involves factors of imperialistic aggression, foreign exploitation of China's helpless people, so that in the author's opinion the industrialization of China bids fair to remain for some generations an outstanding problem, not only for the Chinese but for the Western world as well.

Reviewing the contacts with the West, Prof. Monroe says the relationships between China and the Western powers have passed from the political to the psychological stage. The failure to recognize this aspect of the situation is chiefly responsible for the unfortunate predicament in which the Western powers find themselves *vis-a-vis* China. "To emphasize the significance of the change and the absolute necessity on the part of the people of the West—at least, of the people of the United States—to change their point of view, is the chief occasion for the writing of this book." Here is a passage that should be read and re-read:

When the Western trader has gone to China to endeavor to create new desires in the mind of the Chinese; when the Western diplomat has gone with the endeavor to change the attitude of the Chinese on any matter of controversy or of negotiation with reference to his own country; when the missionary has gone with the idea of persuading the Chinese to change his mind with reference to the most intimate of



THE WATER-FRONT AT SHANGHAI, SHOWING THE INTERNATIONAL SETTLEMENT



views, religious beliefs; it is astonishing that trader, diplomat, or missionary should have paid so little attention to what the Chinese actually thought or to their ways of thinking. Conscious of our own rectitude of purpose, or of the excellence of our goods, we have been quite indifferent to what the Chinese thought.

This indifference towards and ignorance of the Chinese mind has been the chief limitation to the efforts of the past; is the chief cause of the misunderstanding in the present; and, unless obviated, will produce a hostility which again, for a period, will eliminate the Westerner from China. For another corollary of the psychological period is that no longer can difficulty be settled by force. To physical force will be opposed psychological force—passive resistance. The two are not interchangeable, and brain is mightier than brawn. The Chinese are past masters of the art of passive resistance. In business, in diplomacy, in religious or educational endeavor, in friendly approach; the Westerner must change his attitude if he expects the Chinese to change his acts.

Whether the treaties are unilateral is not quite the major consideration; the fact that all Chinese believe them to be, is. Whether modern business is imperialistic is not quite so important as whether we shall do any business at all, since the Chinese think the present forms of business are based on treaties and customs which are both unfair and humiliating to them. In every point of contact with the Chinese at the present time, what the Westerner does is a less important consideration than what the Chinese thinks. The first consideration, then, in dealing with the Chinese on any question, is to seek to understand their point of view, and to give as great weight to their views as to the acts of irresponsible individuals. Imperialistic pretense and ambition are more significant than concessions; the attitude of Anglo-Saxon or European superiority and indifference has undermined all the special privileges of extra territoriality.

After this illuminating statement of the problem and our relation to it, the chapter on the physical background says the first and most lasting impression one gets of China is of people—multitudes of people. Everywhere appears the dense overcrowding. Yet there are vast territories sparsely inhabited. One reason that prevents the settlement on these fertile plains is that ancestral ties hold the people to the region of their birth despite all inducements of fertile and cheap agricultural lands and all that governments and railways can offer. The population problem of China therefore is one of distribution rather than over-peopling. In present conditions the population is now as large as the available food supply will support; and the pressure of this vast mass of humanity upon the food supply constitutes one of the most important considerations in an understanding of China's problems.

Then follows a statement regarding the natural resources of China which contradicts the common ideas and statements with which we are familiar. Prof. Monroe says that "while the Far East has ever been the land of mystery and illusion, perhaps the greatest illusion

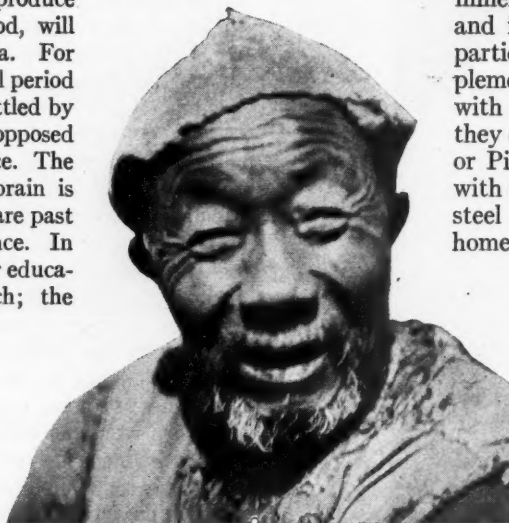
of all is that of the great material wealth of the Orient." He declares that "in natural resources which count in the modern industrial world, the Orient—and particularly China—is singularly lacking. All told, the Far East now furnishes but five per cent of the world's copper, one per cent of the iron, five per cent of the coal, and three per cent of its oil; and China furnishes only a meager fraction of this. China can never become a great industrial

nation, in the Western sense. Her mineral resources consist chiefly of coal and iron, but even in these she is not particularly rich, while these two complementary products are not well placed with reference to each other, neither are they of especially good quality. Belgium or Pittsburgh or the Ruhr can compete with the Han Yang works—the one great steel plant of China—even in its own home. The iron ore reserves are of very low grade, and of the high-grade mineral ore the reserves would only supply the present American demands about two years. Of the precious metals China has disclosed very little. The prospect is therefore that China and the Far East in general may continue to be dependent upon Western industrial countries, relieved somewhat by Japan, and perhaps

India. In this event China dependence will continue to be on agriculture and those industries whose essential elements are human and agricultural material in the raw."

This dark picture is brightened somewhat by the fact that China has coal and iron enough to make a start in industries of various types, and that the availability of cheap labor, potentially skilful, invites such development. In seeking to understand the present unrest, the fact of fundamental importance is that, even with eighty or eighty-five per cent of the population engaged in food-raising occupations, there is not sufficient food to supply the actual life needs of the people. In consequence large numbers continuously go hungry, other large numbers are under-nourished, the span of life is short, the mortality rates are inconceivably high, and large quantities of material that is unnutritive or deleterious are eaten as food. The facts and figures that follow regarding living conditions and wages, transportation and famine, reveal the serious nature of the problem, apparently baffling. As the author intimates, according to the facts the Chinese people should have starved to death generations ago, yet here are the 425,000,000, and neither war, famine nor unnecessary mortality seem to reduce the tremendous totals.

Equally instructive is the chapter on the social background, throwing light upon the ancient system of district government, the village system which has given China a practical democracy, and the family, the center of the village system and of the entire social system. "Worship of ancestors holds the family together and necessitates its perpetuity by adoption of sons, or by concubinage if necessary. The earnings of the family constitute a common fund, nominally controlled by the father, really largely controlled by the mother. Women



A HAPPY FARMER FROM THE INTERIOR OF CHINA



in this system are not repressed, as is sometimes inferred. The mother has always a place on the ancestral tablets with the father; her spirit is revered with that of the father; her place in the management of the household and in the training of the young is secure and important. The loss or gain of any individual member is the loss or gain of all. A scholar or student member is supported by the group. The group is responsible for a crime, a misdemeanor, or a debt of any member. In other words, the group bears a responsibility for all its members; and political and social responsibility is thus an affair of the group or family, not of the individual. Herein is found one of the chief explanations of the fact that Chinese society goes on irrespective of wars or bad government. Filial piety, the first duty of the Chinese, holds the family together. A saying of Confucius, 'Children should not wander far while their parents are alive,' is yet commonly observed and holds the family as a bond. In a similar way, loyalty to brothers, sisters, and kinsmen is taught. The family, not the individual, constitutes the real unit in Chinese society, and this fundamental difference causes much of the misunderstanding between the East and the West. Western Christianity, for example, is wholly individualistic, and has made little or no attempt to adjust itself to the Chinese conception of the moral unity of the family."

The author mentions another point, not so well known, which shows the good sense of the people. This point is that local or village government centers in the village temple and system of elders. This temple is the center of the social life of the village. Then in each village there is by common consent a group of elders composed of the best educated, the wisest and the most influential of the heads of families. This body conducts negotiations with the higher government officials and with neighboring villages, settles village quarrels, punishes the more serious crimes, and looks after the traditions and conventions. It is this group which gives one such confidence in the honesty, stability and efficiency of Chinese society. Evidently age and experience are not at a discount in China as they are in some other countries. The result is the statement that "if unmolested by marauding bandits or looting militarists, about eighty or ninety per cent of the Chinese population are capable of complete and adequate self-government, and have very little contact with the higher units of government.

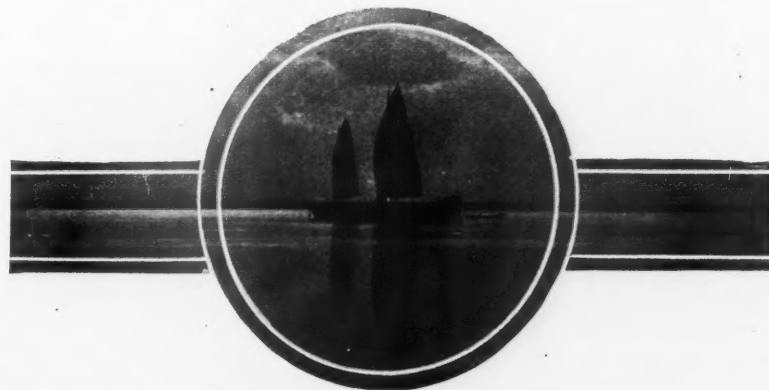
Unfortunately, there has recently entered in a wholly novel disruptive force, whose influence no one can measure or foretell—that of communistic propaganda." All depends on whether it turns out to be constructive or destructive. We incline to the opinion of the Chinese statesman who told Prof. Monroe that Sovietism and communism are alien to the Chinese genius and need not be feared.

Coming to the contacts with the West, we have a chapter of romantic and at times pathetic interest. The author deals frankly with the political acts and injustices of the foreign powers, not shielding Great Britain's leading part in forcing opium upon China and in making war upon her in the interests of commerce. The other nations joined in only too readily, with the exception of the United States, which profited by the actions of other powers while not taking active part, until at last the "open door" policy made it possible to save the empire from final division and dismemberment. Surely in the light of the long period of territorial aggressions and forced treaties and indemnities, the powers should now gladly yield to China's demands for equality and full sovereignty.

We have gone far enough to show the thorough and just treatment that marks the volume. Equally inviting are the remaining chapters, some of which we shall review later. Macmillan & Company, the publishers, have made the setting worthy of the contents. Meanwhile, we commend this book to our readers. It should find place in the church and missionary and Sunday school libraries; be read by the pastors and commented upon and commended by them to their people; be studied by men's classes and groups. Let Dr. Earl's lay groups take it up, read and discuss it, until they get some definite idea as to what our Christian attitude should be. This would be brain stimulating. We congratulate Prof. Monroe, who by the way is a member of the Baptist Church of the Redeemer, in South Yonkers, New York, on this masterly volume, and on having received from Chinese Minister Sze in his foreword this unusual tribute:

It is certain that his influence in and contribution toward the development of modern education in China will, when it is summed up, be found to be immense, and that it will bear witness to the extent to which it is possible for one man, by sound advice and disinterested service, to exert a beneficial influence upon the progress of an entire and alien people.

MISSIONS WILL BE GLAD TO FILL ORDERS FOR THIS NOTABLE BOOK. THE PRICE IS \$3.50 PER COPY. ADDRESS ORDERS TO THE EDITOR.





## THE EDITOR'S POINT OF VIEW



### A Prayer

**O** GOD, who dwellest in the beauty of holiness, we praise Thee for the beauty of the earth, for loveliness embodied in noble men, and above all for the revelation of Thyself in Jesus Christ, the incarnation of Thy conquering love. We are covered with shame at the thought of Thy faithfulness for we have not been ever true to Thee. Keep us from infidelity to Thy friendship. Save us from treachery of soul. From the choice of evil and from the enthronement of the lesser things deliver us. Awaken in us a living sense of Thy spirit. Give us hunger and thirst for righteousness. May our hearts burn with the presence of Christ in us. So would we enthrone Thee, trust Thee, love Thee, obey Thee; all by the grace of Christ. Amen.

### TRIUMPHS OF CHARACTER

It is worthy of note that nearly all of the tributes paid to Lord Oxford and Asquith, for half a century one of the leading statesmen of England, and for eight strenuous years its Premier, lay emphasis upon his character. Lord Derby, a political opponent, said: "I had great affection for him. The nation has lost much by the death of this singularly simple, upright English gentleman." Another said: "In good or bad times he was always the same, incapable of doing a mean thing and always subordinating personal interest to public good." As a young man he was in Mr. Gladstone's cabinet in 1892. It is well said that his character was too noble, his intellect too crystalline for intrigues. "The stateliness of integrity and honor invested Asquith living and invests him dead. He could turn from passing disappointments to the immortal things of the mind. He was almost the last of the great mid-Victorian statesmen." And like Lincoln, he will remain an exemplar for young men. Christian character is what counts everywhere.

### LOOKING TOO MUCH ON THE WRONG SIDE

Criticising the church seems to have become a common habit. And this not only from the outside, but from the inside as well. "What is the matter with the churches?" is a question to be seen in magazines, religious programs, and even sermon topic announcements. We suggest that it is neither just nor wholesome to be constantly looking on the wrong side, or at least only one side of the picture. In fact, it is spiritually pernicious to the individual and most harmful to the cause of Christ which is involved.

We will not turn the question back and ask, as one might, "What is the matter with the critics?" Nor will we deny the justice of much of the criticism. But we will propose that for a while attention be given to what the church stands for, what it is, and is doing in and for its community, and what its sudden elimination from the community life would mean. And we will say without hesitation that the Christian church, at its worst, is beyond comparison better than the best outside of it. Its members will be found among the foremost promoters of philanthropies and all the best organizations,

such as the Y. M. and Y. W. C. A., the hospitals and community chests. At its average, realizing that it is composed of humans, whose character is in the process of making, it is still far above the general plane of the life outside. It is the one organization that has in charge the highest interests of the men, women, and children who make up the community, urban, suburban or rural. Through pulpit and Sunday school it is the teaching medium without which the gospel would be untaught, and generations would grow up without knowledge or experience of salvation through faith in Christ. We cannot conceive of a churchless city, but if we could it certainly would not be a place in which we should be willing to live.

No one will deny that the church at large needs a revival of spiritual life, a quickening of the spirit, a deeper consecration, a new measure of devotion to the Master on the part of its members. How can we help toward this end? Not by standing apart and criticising, but by allying ourselves with the faithful group in every church that is manifesting Christ in character and service. And this group is the leaven in every community that keeps the life wholesome.

### THE BRITISH COMMISSION TO INDIA

When the British Government appointed a Statutory Commission to investigate the working of the Reform Act of 1919 in India, it composed the Commission entirely of Englishmen, headed by Sir John Simon. This singular lack of tact, to say the least, immediately aroused violent opposition to the Commission on the part of the Indian leaders and people. One result was that when the Commission reached Bombay there were serious riots in several of the large cities. The Indian National Congress refused to receive the Commission, and in spite of the pacific and explanatory statements issued by Sir John Simon, the opposition continued and extended to a call for a general boycott of English goods, similar to that started by Gandhi in the past.

The Indian position is that the Indian people, who are the most deeply interested in this investigation and its outcome, are certainly entitled to have Indian representatives on the Commission on an equal status with the British. Parliament was divided on this point, and some influential English newspapers have taken the Indian side; but the decision was in favor of a strictly British Commission, and this has placed Sir John Simon in a peculiarly delicate and difficult situation. He proposed in Bombay that all documents and material be dealt with by a joint free conference consisting of the seven British commissioners and an equal number of representatives chosen by Indian legislatures. This joint committee could make its report, either to the Indian Central Legislature or as an annex to the Commission's report, while the commissioners must at the same time be responsible for their report. Members of the Indian Congress contended that this would not give them the equal status



they desire. So the Commission is going on with its preliminary work, preparing for the more thorough investigation in the next cool season, and the bitter feeling continues. The friends of India hope that time may assuage the hostility and make possible a course of action that will be for the best interests of all.

The paramount problem which the Commission has to deal with is how to meet the extremist Indian demand that India be given forthwith the full status of a Dominion, and that Indian statesmen be endowed with the same control over the destinies of their own country as Dominion statesmen enjoy. There is no ready or easy answer, and all proposed solutions add new complications. Wise indeed will be the Commission if it shall find a constitutional scheme in which the Nationalist Indian party will cooperate; one that will give India the largest possible degree of autonomous self-government at present consistent with all the interests involved. In this situation our missionaries are of necessity concerned, although their position is that of spectators and not participants—a position neither easy nor comfortable. It requires tact to be a good missionary in these days.

#### NEW NEGROES FOR OLD

Under this caption a writer in April *Scribner's* presents a new phase of the Negro problem, and raises an interesting question. He asks, "Do Negroes want to become white?" Not in actual color of the skin, but in aims and ambitions, customs and methods. He notes the change in feminine characteristics and dress, in modes of living and entertainment, in travel and education. Abraham Lincoln, he says, would scarcely recognize the race he freed. As a result of this race development and growing self-consciousness, he says:

The point to be made and admitted is that a certain feeling of disappointment is being felt by that part of the public which has been, often for so long, interested in the welfare of Negroes, and in the many institutions designed to improve them. And this feeling must be well examined and faced by all those of either race who have the interests of the colored race at heart. Some of those who have striven to elevate the man probably may now fear (although they are not always quite frank about saying so) that they have succeeded too well; have, in fact, elevated him too high. They find he is now too civilized, too prosperous, and so disinclined to work; too self-assured, too rich, and, as they would possibly put it, too much inclined to feel himself a citizen and an American.

The truth really is that the Negro has lost his special character, that is, the peculiar individual quality that marked him and unquestionably pleased many of us who liked him and wished to be his benefactors. Gradually he is coming to speak almost like the whites, unless, as sometimes happens with the better educated Negroes, he speaks a little better. . . . The fact is that, modernized, the Negro is no longer "quaint." He has unhappily almost lost his charm.

In this changed condition, the writer believes, both the Negro and the white race are on trial anew. It was a great pleasure to help a race so greatly in need of being helped, to uplift one so definitely down. It was constantly flattering to the self-esteem of the helper. He thinks perhaps more wisdom and more real goodness than ever are needed to help the Negro now that his case seems less pitiable, less spectacular, less moving emotionally. And he says, very wisely, "if it is hard to be an inferior race, it is as

hard to be a superior race—it is, perhaps for both, even harder to be just Americans in the truest and best sense of the word." In closing he suggests that if for the time being the whites are less interested in helping the Negro, it is time for him to help himself. He may well now bear some of the burden which his new prosperity enables him to assume. If this is done, the writer says, in words which many will echo, "a new hallelujah will go up from all who have watched the Negro tread the long road that led from slavery toward the future. And Abraham Lincoln could come back." The article has much in it that deserves thoughtful consideration.

#### WHAT IS THE MATTER?

The American Board offered a prize of fifteen dollars for the best 300-word answer to the question of a Chicago business man, "What is the matter with the churches, that they are falling off in their giving to missions at a time when the country is more prosperous than ever before?" Fifty-five answers were sent in, and the prize was awarded to a pastor in Needham, Mass., the closing passage of whose essay we give because it has suggestions in it that are worthy of consideration.

To the people in our churches the missionary vision is hazy. Men give to the thing that they can visualize. Colleges get money because there are memories. Missions were born in a vivid realization of human need. A definite conviction of human peril opened the pocketbooks. Time has dimmed the picture and changed the convictions. Since there are no longer any heathen our people wonder now what it is all about.

So they give their money to causes nearer home, for these needs are more real. The project method is the hope of missions today. Given personal contact with the worker, becoming acquainted with what is being done on a particular field, having the imagination stirred by intimate stories of the life and the work, the people of our churches will give more largely than ever.

#### WHAT OF THE CHRISTIAN MESSAGE?

The Chinese Christian and Church is young as centuries go. But it is becoming increasingly evident that Chinese Christians have a religious experience of their own which has been greatly accentuated and articulated as the result of recent events. This experience is a real factor and a directing force in the present attempts of the Christian Movement to readjust itself to an environment that has changed so much as to present a new face and challenge. One easily noticeable effect of this is the desire of this Chinese Christian experience to express its faith for itself and outline a task fitted to its strength and needs. The chief note in this effort at self-expression is that of simplification of the Christian Message and task. This means a desire to express Christian faith in terms of life with due recognition of its mystical aspects. As a starting point for this faith attention is focused on the personality of Christ and the implications thereof for religious and social relationships. Such a simplification of the Christian Message will enable the Chinese Christians to offer to their fellows not so much definitions of the religious life as an opportunity to enter into a dynamic experience: they need not to argue with their opponents but to live their faith. To us this attempt to simplify the Christian Message and task indicates the beginning of a real revival: a



clarifying demonstration of Christianity to China. It is essential to the achievement of a greater degree of free spiritual cooperation and fellowship. It reveals, also, what aspect of Christianity has most significance for the Chinese Christian heart.—*Chinese Recorder*.

## NOTE AND COMMENT

¶ Few persons probably have realized that the Oriental problem on the Pacific Coast is slowly moving eastward. Within the past year 1,000 Oriental families have moved into Colorado, according to State Secretary F. B. Palmer.

¶ A Congregational missionary, Charles H. Riggs, in endeavoring to reach his agricultural station on the Min River, had a series of escapes similar to those described by one of our West China missionaries in March issue. After leaving Mrs. Riggs at Foochow, on his way up the river his boat was fired upon repeatedly, three times he succeeded in buying off the bandits, only later to be captured, tied with ropes and robbed of all his money and most of his personal belongings and equipment.

¶ Prof. Paul Monroe, whose book, *China; a Nation in Evolution*, is reviewed in this issue, sailed March 29th on another educational commission around the world. He will first visit Spain and Italy at the invitation of the ministers of education in each of those countries representing the International Institute. He will meet leading educators and visit educational associations. In Spain and Italy he will also represent the Carnegie Endowment for International Peace. He will also go to Jugo-Slavia in the interests of the American-Jugo Slav Society. In July he will lecture at the University of Hamburg, and at the Summer school of the University of Darmstadt. From there he will journey on to Moscow, and Peking by way of Siberia, to attend a meeting of the China Foundation for the Advancement of Education and Culture. This foundation Dr. Monroe was instrumental in establishing, his plans regarding the Boxer Indemnity Fund having been satisfactory to both the Chinese and the United States governments. A yearly visit and inspection are necessary. With such contacts it is not difficult to understand why any book he writes should be so highly regarded.

¶ A correspondent suggests that now that Christmas is over and the pretty cards are being laid aside, it is a good time to make collections of them to send to children in mission fields at home and abroad. The postage is one cent for two ounces if tied securely and marked "Used cards, no commercial value." Schools and kindergartens would certainly be glad to receive them.

¶ There is no question that when the Christian people of this country are aroused sufficiently to make their opinion known on public questions, that opinion will be respected, and their protests will be listened to by the men in public life. Fortunately, the Christian forces have mediums that can speak for them when grave issues demand it. The action of Congress in making a drastic reduction in the naval bill reported at the instance of the Navy Department, and advocated with warlike talk by admirals and others, proves the power of public opinion. Secretary Wilbur's idea of what is necessary to constitute an adequate navy—as a preventive of war, the

old fallacy, of course—differs by many millions of dollars from that entertained by the great majority of the people, who have learned that large armaments are the instigators of war, not the promoters of peace.

¶ Out of the discussion in England over the Prayer Book and the vote in the House of Commons rejecting the revised version approved by the Bishops and the House of Lords, has come the question of disestablishment of the State Church. One of the interesting by-facts is the statement that out of a population of nearly forty millions the Anglican communicants number just over two million, a total far less than the combined communicants of the Free Churches and the Roman Catholic. Numbers, however, are not the first thing to be considered in a case like this, which involves the traditions, associations, and religious history of the nation. The real issue is whether Protestantism shall prevail in the Church of England. If the Anglo-Catholics win on that, then the issue of disestablishment will be on in force.

¶ One of the delegates appointed by the National Christian Council of China to the Jerusalem Conference is Rev. Donald Fay, dean of the faculty of religion in the West China University at Chengtu. Mr. Fay will attend the Northern Baptist Convention and the Baptist World Alliance, the Foreign Mission Society Board having invited him to bring a message from China to these meetings. This world tour, with its many contacts, will give Mr. Fay a new background as he returns to his work in China, where he holds place among the young leaders who will have to shoulder heavy responsibilities in the reconstruction period before us.

¶ "The New Home Missions is the whole Protestant Church of Christian America at work at the colossal and critical problem of saving America for Christ, that America in turn may fulfil her obligations in the consummation of world redemption." That is a definition worth putting in one's note book or memory. It was given at one of our Northern Baptist Conventions by Dr. Wallace Petty. The problem is colossal and critical and was never more with us.

¶ Rev. K. Myazaki, head of the National Christian Council in Japan, said to Dr. Charles A. Selden: "There are fifty thousand villages in Japan which have temples, shrines, schools and theatres, and which are on or near the railroads; but Christianity has not yet touched them. We need your American missionaries to work in these places."

¶ In 1901 when Miss Ellen M. Stone, a missionary of the American Board, was kidnapped by Macedonian bandits and rescued only after long negotiations and the payment of a ransom of \$72,500 by her American friends, the affair created a tremendous sensation. Nothing equaled the excitement in missionary circles for a long time. The event is recalled by the recent death of Miss Stone in Chelsea, Massachusetts, at the age of eighty-one. She was a woman of noble character and exerted a wide influence.

¶ At the meeting of the Home Missions Council, Secretary Charles L. White of the American Baptist Home Mission Society was elected president of the Council for the fourth time. This merited honor reflects the confidence which interdenominational home mission leaders have in Dr. White. A similar honor was conferred upon one of our foreign mission secretaries. At the meeting of the Foreign Missions Conference Dr. P. H. J. Lerrigo was elected chairman of the Committee of Reference and Counsel. This is the executive committee which acts for the Conference between meetings.

## The Balthazar Hubmaier Celebration at Vienna

BY JAMES H. FRANKLIN



HE skies over Vienna were dark and threatening on the morning of March 10, when the representatives of Baptists in Great Britain, a half-dozen countries in Europe and both the Northern and the Southern Conventions in America, awoke in the hope that the day would be bright and clear for the celebration of the four hundredth anniversary of the martyrdom of Balthazar Hubmaier and his noble wife. The rain soon turned into snow in the biting March air, but apparently no one who was interested in the celebration was willing to stay indoors, and by ten o'clock a group fully as large as had been expected assembled for the brief open-air exercises. Baptists are few in all Austria, and the Baptist Church in Vienna is weak. But the few were well represented, although the city as a whole moved on in seeming disregard of a fact of great importance to us. Still the daily papers of Vienna published the stories of the celebration, and a weekly pictorial

review carried a picture of Hubmaier, with an announcement of the four-hundredth anniversary of his martyrdom in Vienna.

The exact spot on which the fires were kindled at the stake for the great Anabaptist reformer cannot be determined, but tradition links it with a section of the city in which there is a small park. In this open space we assembled with our floral wreaths, and after prayer by Rev. O. Fehr, of Basel, Switzerland, we placed them in order where those passing by could read the inscriptions. Dr. J. H. Rushbrooke placed a wreath in the name of the Baptists of Great Britain. Dr. J. H. Bystrom, the grand old man of Swedish Baptists, brought flowers for the Baptists of Europe. Rev. F. C. Fullbrandt placed a wreath for the Baptists of Austria. Rev. G. Handiges, of Elbing, Germany, represented the Mennonites who, five hundred thousand strong, also look to Hubmaier as a spiritual ancestor. It was my honor to present a wreath for the Baptists of America, saying as I deposited it:



FOREIGN DELEGATES ATTENDING THE MEMORIAL CELEBRATION ON THE FOUR HUNDREDTH ANNIVERSARY OF THE MARTYRDOM OF BALTHAZAR HUBMAIER. THIS PHOTOGRAPH WAS TAKEN IN THE BAPTIST CHURCH OF VIENNA WHERE THE MEMORIAL SERVICES WERE HELD, MARCH 10-11, 1928.



DR. J. H. FRANKLIN, REV. J. BYSTROM, DR. J. H. RUSHBROOKE, REV. C. HANDIGES, AND REV. F. C. FULLBRANDT WITH MEMORIAL WREATHS ON THE SITE WHERE HUBMAIER WAS BURNED AT THE STAKE

This wreath is placed here in the name of eight million Baptists of America in honor of Balthazar Hubmaier, who suffered martyrdom in Vienna, on March 10, 1528, on account of his heroic advocacy of religious liberty. For his own and his wife's fidelity to the Gospel of Christ we are unspeakably grateful. To them the world will ever be indebted.

Since the other representatives spoke in German I cannot reproduce their remarks. Rev. C. A. Flugge, of Kassel, Germany, led us in prayer.

Then we moved through the frosty air to a bridge spanning one of the several channels of the Danube flowing through the center of Vienna. In this river the wife of Hubmaier, with a stone tied to her neck, was drowned on account of her faith three days after her husband had perished in the flames. From the bridge over the Danube flowers were cast into the stream to commemorate the death of Elizabeth Hubmaier. The first word spoken was by Mrs. D. G. Whittinghill, now in work with her husband in Italy as representatives of the Southern Baptist Convention of America. Mrs. Whittinghill said:

Today representatives from various parts of Europe and America have come here to commemorate the four hundredth anniversary of the martyrdom of Balthazar Hubmaier. We wish to do honor to Elizabeth Hubmaier, who was loyal to her husband, her faith and her God. These flowers are a humble tribute to you who suffered unto death for the cause of our faith. For you awaits the fulfilment of the promise, "Be thou faithful unto death and I will give thee the crown of life."

Mrs. H. E. Goodman, President of the Women's American Baptist Foreign Mission Society, who could not be present at the celebration, very thoughtfully provided several large baskets filled with scores of small bouquets and many loose flowers, for use on this impressive occasion. Her written message, which was translated into German by Mrs. Vavra of Vienna and read from the bridge as the flowers were being placed in the hands of the women, was as follows:

The women of the Northern Baptist Convention of the United States of America are grateful to God for the religious liberty which is their heritage. They are not unmindful that this religious liberty was bought with a price, namely, the

vision, courage, persistency, and suffering of those who through the period of suppression and oppression dared to maintain the individual's right to approach his God without an earthly intermediary, and to read the Scriptures with the Holy Spirit as his guide and interpreter. We are grateful to God for the faith, steadfastness, and courage of Elizabeth Hubmaier, and would this day do honor to her memory. In token thereof these flowers are cast upon the waters which four hundred years ago received her body.

For several minutes the scores of small bouquets and the many loose flowers were being thrown into the swift, clear waters of the blue Danube, the purple violets, yellow jonquils, red tulips and many white blossoms seeming to make a pathway in midstream. This ceremony proved to be one of the most impressive features of the celebration, and very beautiful.

At noon Dr. Heinisch, President of the Republic of Austria, received a deputation of twelve members representing Baptists in all the countries participating in the celebration. Dr. Rushbrooke explained to the President the occasion for our presence in Vienna and introduced the visitor direct from America as spokesman for the deputation. Fortunately Dr. Heinisch understands English and was very gracious in his response. His kindly bearing, his friendly tones and his words impressed us all, even though he could hardly be expected as President of Austria, under existing conditions, to wax eloquent regarding a leader in the religious reformation in Europe. The spokesman for the deputation gladly recognized the world's indebtedness to those who long ago on the soil of Europe kindled the fires of religious liberty, and there was a very merry twinkle in the President's eyes at the acknowledgment that Balthazar Hubmaier was born before Columbus discovered America.

In the afternoon nearly all of the visitors from other countries than Austria drove fifteen miles, despite the low temperature and flurries of snow, to Kreuzenstein,



THE MEDIEVAL CASTLE IN THE DUNGEON OF WHICH HUBMAIER WAS IMPRISONED PRIOR TO HIS EXECUTION



an old castle in the basement of one of whose towers Hubmaier is said to have been confined just before he was put to death. The castle is a massive stone structure.

As we approached it one of us remarked, "We are now following Hubmaier's *via dolorosa*."

"Yes," replied Brother Handiges, "and there was his Gethsemane," pointing to the castle.

"We were on his Calvary this morning," the first speaker continued, and Brother Handiges completed the comparison by adding, "But now he is resurrected."

The chief features in the celebration were the public meetings in the Baptist Church at Vienna, which began on Saturday evening and continued through Sunday. The wreaths had been transferred to the church after being left for a time in the park. The auditorium had been decorated with festoons of evergreen and with a large picture of Hubmaier. Small flags of countries represented at the celebration were placed behind the rostrum. A marble memorial tablet in the vestibule of the church was unveiled during the exercises. Special music, instrumental and vocal, was provided. Many minds must have already anticipated the Scripture lesson with which the exercises were opened—the eleventh chapter of Hebrews. How appropriate!

It is impossible to report the various addresses; merely an outline of the program can be given here. On Saturday evening the chief features were as follows:

Biographical Sketch of Hubmaier: Rev. W. O. Lewis, Ph. D., European Representative of the American Baptist Foreign Mission Society, Paris.

"The Blood of the Martyrs the Seed of the Church," J. H. Franklin, New York.

"The Need of Hubmaier's Principles Today," Rev. G. Fehr, Basel, Switzerland.

Then came the introduction of delegates from other countries than those represented by speakers already heard, and their responses:

Dr. J. H. Rushbrooke, England; Rev. E. Handiges, Germany, representing the Mennonites; Rev. W. Wiswedel, Schmalkalden, Germany; Rev. D. G. Whittinghill, Th. D., Southern Baptist Mission, Italy; Rev. H. Prochazka, Ph. D., Prague, Czechoslovakia; W. Gutsche, Poland; Rev. C. A. Flugge, Kassel, Germany; Dr. J. H. Bystrom, Sweden.

The first session was concluded with an address by Prof. P. Gunnar Westin of Sweden, on "A Suitable Memorial for Hubmaier." The Swedish Baptists had five representatives at Vienna. Dr. Rushbrooke remarked: "You can always count on the Swedish Baptists to back up any good movement."

On Sunday morning this was the order:

Worship, led by Rev. H. Luckey, Ph. D., Berlin.

The Forerunners of Hubmaier: Rev. W. Wiswedel.

The Anabaptists after Hubmaier: Rev. E. Handiges.

Sermon: Dr. J. H. Rushbrooke. Text, Hebrews XII, 1 and 2.

Sunday evening Dr. D. G. Whittinghill, of Rome, spoke, on "Hubmaier and the Revival of Primitive Christianity." Dr. H. Prochazka, of Prague, on "Hubmaier's Social Ideas." Dr. H. Luckey of Berlin on "Hubmaier's Theology."

While no attempt can be made to report any address, one of Brother Handiges' remarks may be mentioned. He stated that the Mennonites claimed Hubmaier, but he belonged to others also, just as Roger Williams, John



BALTHAZAR HUBMAIER  
(FROM AN OLD WOOD CUT)

Bunyan, Adoniram Judson, Carey and Spurgeon belonged to others than Baptists. He rejoiced in the joint celebration.

Rev. Carl Fullbrandt and Brother Rudolf Vavra led the local church in making the preparations in Vienna, but for the program, representation of other countries in Europe and general arrangements the chief burden was carried for several months by Dr. W. O. Lewis, Special Representative of our Foreign Mission Society. The celebration must have done much to reemphasize in Europe and elsewhere the fundamental principles for which Hubmaier and his wife died. Its influence will be widespread and constructive. The idea of a world-wide celebration, with a special meeting at Vienna originated with Dr. Frederick L. Anderson, of Newton Centre, Mass., to whom the audience Sunday evening sent hearty words of appreciation. Dr. Anderson has given the denomination such full statements of the distinctive views for which Hubmaier was put to death, that no attempt has been made to restate them here. Both Baptists and Mennonites may properly claim him as a spiritual ancestor.

Now after four hundred years the principles of Hubmaier are so widely accepted that we find a fresh illustration of Lowell's words:

"Careless seems the great Avenger; history's pages but record  
One death-grapple in the darkness 'twixt old systems and  
the Word;

Truth forever on the scaffold, Wrong forever on the throne,  
Yet that scaffold sways the future, and, behind the dim  
unknown,

Standeth God within the shadow, keeping watch above His  
own."

Throughout these days other lines from Lowell's great poem have kept ringing in the ears of at least one of the visitors to Vienna:

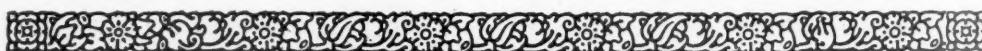
"By the light of burning heretics Christ's bleeding feet I  
track,

Toiling up new Calvaries ever with the cross that turns not  
back.

"Count me o'er earth's chosen heroes, they were souls that stood alone,  
While the men they agonized for hurled the contumelious stone,  
Stood serene, and down the future saw the golden beam incline

To the side of perfect justice, mastered by their faith divine,  
By one man's plain truth to manhood and to God's supreme design."

Balthazar and Elizabeth Hubmaier were put to death as heretics when in truth they were heroes of the Cross, toiling with Christ up their Calvary.



## Impressions of Conditions in South America

BY CHARLES M. THOMS

*(As our readers know, Northern Baptists have no missions in South America, where for many years Southern Baptists have carried on a flourishing work in several countries. Problems and religious conditions are quite similar there to those found in Latin North America where our Home Mission Society is at work. The following article by a well known Baptist layman of Rochester, N. Y., will therefore be of interest. Mr. and Mrs. Thoms are making a tour of South America, and sent this from Iguazu Falls, far in the interior of the Argentine Republic. A year ago they made a trip around the world and visited many of our foreign mission stations.—Ed.)*

WE are having a very fine trip through South America. There have been no storms at sea and no extraordinary heat on land, even though this is the summer season here, while Northern Baptists are in the midst of winter. At Buenos Aires I had to wear my overcoat. We have seen most of the points of interest, have visited many of the schools and colleges and have also met many charming people. An extended visit to a large coffee plantation was exceedingly interesting. Just now we are returning from a trip to Iguazu Falls, the second highest in the world and 1350 miles in the interior. We motored after dark from the river boat to our hotel, for more than 12 miles through tiger infested jungles. In a week we start on a trip over the Andes Mountains to the West Coast, visiting Bolivia and Peru. From there we proceed through the Panama Canal on our return home.

You may be interested in our impressions of religious conditions in this part of the world. Americans have occasionally questioned the advisability of sending missionaries to Latin American countries inasmuch as they are already nominally Christian. In South American countries during four hundred years of power, the Roman Catholic Church seems to have utterly failed to build up in her people that moral background which makes strong nations. In Uruguay the people have revolted against the Catholic Church and have become agnostic.

Religion for the evangelical Christian means an inner life and communion with God. For the Roman Catholic it appears to mean rigid compliance with ritual and unwavering obedience to the Church. The common people are kept in ignorance, especially of the Bible. Political power and control are apparently of more importance than morals. The position held by women tells the story. The percentage of immorality in all countries of South America is very high, and the Church does not raise her voice against it. Lastly, the priesthood leaves much to

be desired. The percentage of ignorance is large and immorality prevails to an alarming extent. And yet the Church in South America or at Rome makes not even a protest.

In striking contrast to all this is the work of Protestant Foreign Missionaries. At Rio de Janeiro we found a Baptist College with a thousand students, Dr. Soren's new church with eight hundred members, the Bennett High School with four hundred pupils, and strong Methodist and Presbyterian churches. In all of these centers of Christian activity the emphasis is placed on a changed life and character. At Sao Paulo we found Mackenzie College to be an outstanding institution. Dr. Stewart, its new president, is a charming and able man. Mackenzie College has the unique distinction of being recognized by the Government as the highest standard college in South America. The Southern Baptist College at Sao Paulo is also doing excellent work. At Montevideo we visited Crandon Institute (Methodist) with its fine new building. This is the finest college building we have seen in any foreign country. In Buenos Aires the American College under Mr. Aden, and the Y. M. C. A., with its five thousand members, Mr. Shuman, Secretary, are the two outstanding institutions, and are doing magnificent work. The American Bible Society, under the leadership of Dr. Tucker, is very far-reaching in its influence and power for good. The Interdenominational Committee on Cooperation in Latin America, under Dr. Browning in Buenos Aires, and Dr. Braga at Rio de Janeiro, is a great advance step in foreign mission work, and is making more effective all agencies at work in Latin America.

Numerically, the forces of Protestantism are not large in South America, but they are everywhere regarded with confidence. The primary object of Protestantism is not to supercede Catholicism, for South America will undoubtedly remain Catholic for an indefinite period. Protestantism has a two-fold object: (1) By means of schools, colleges, hospitals and churches, all of them proclaiming the gospel message, to produce types of men and women who will be spiritually dynamic forces in their communities. Such men take God and Christ into their hearts and lives, and they place moral values above everything else. (2) To spur the Catholic Church to action to discard what is bad in its own circle and emphasize the good—to purify itself. There are good and noble men and women in the Roman Catholic Church. With their help and under the stimulus of Protestant missions, the moral level of the entire Church in South America could be raised.





### "Jesus Only"

When the time comes for me to go hence I do not want to have men bring me any book, not even this Book, and put it under my dying pillow, but I want Him of whom this Book tells me, whom I have seen in Gospel and Psalm and prophecy and epistle; I want the Christ of the wedding feast, of the stilling of the tempest, of the tomb of Lazarus, and of the Resurrection morning, to come and take me by the hand and be with me through the waters.—*George Edwin Horr.*

### "His Way"

Christian, rise, and act thy creed,  
Let thy pray'r be in thy deed;  
Seek the right, perform the true,  
Raise thy work and life anew.

Hearts around thee sink with care;  
Thou canst help their load to bear,  
Thou canst bring inspiring light,  
Arm their faltering wills to fight.

Come then, Law divine, and reign,  
Freest faith assailed in vain,  
Perfect love bereft of fear,  
Born in heaven and radiant here.

### A Prayer for Missionaries

O BLESSED LORD, Who hast never left Thyself without witnesses of Thy goodness and power, we beseech Thee to give assurance of Thy presence to those who are gone forth as Thine ambassadors in distant lands; sanctify them, we pray Thee, with the Holy Spirit; teach them to endure hardship; give them perfect mastery over the flesh, and a ready desire to do Thy will; gird them with Thy truth; make their hearts burn with Thy Word; that they may win souls for Thy honor and glory. Amen.

### A Prayer for Native Christians

O LORD, we beseech Thee, pour out Thy Holy Spirit upon all the native converts, that as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as little children. Make them to be ready to do every good work for the salvation of those around them; that so by their zeal and faithful testimony, by their holy and consistent lives, they may glorify Thy Name, through Christ our Lord. Amen.

### Preparing for Christ's Kingship

It is a significant fact that Christianity is the only religion which is trying to make good its claim to universalism. None of the non-Christian religions is making any real effort to do so. Mohammedanism is spreading in Africa and India, but it makes no effort of any significance to convert America or Europe or Japan. The bounds of Confucianism are contracting, Shinto has

withdrawn from the list as a religion, and claims now only the place of a court ceremonial and a burial rite. Zoroastrianism, one of the worthiest of the ancient religions, has almost vanished in the land of its origin, and numbers comparatively few adherents in India. Hinduism is geographically limited, save as a philosophy, by its principle of caste, and Buddhism is rejected in Japan by the very men who might succeed in propagating it elsewhere. But Christianity is moving out over all the earth with steadily increasing power, with ever multiplying agencies, with ever enlarged devotion, and with open and undiscourageable purpose to prepare for Christ's kingship over the world.—*Robert E. Speer.*

### Christ is a Spirit

(A Scripture Reading and Reflection)

Christ is Spiritual. (Read: Col. 1:9-23.) In the beginning was the Word, and the Word was with God, and the Word was God. (Jn. 1:1, 2.) The Son of his love; . . . who is the image of the invisible God. (Col. 1-13, 15.) Jesus said . . . before Abraham was born, I am. (Jn. 8:58) (See: Lk. 4:18, 19; Phil. 2:6; I. Cor. 8:6; Eph. 3:9-11.)

How unique is Jesus Christ—in His character, in His knowledge, in His assertions about Himself, in His love, in His joy, in His self-sacrifice! How are we to explain this? He is an embodiment of divine thought, feeling and will. He is a revelation in human personality of the infinite God. He is love incarnate.

### Sermon Text

FROM DR. J. H. RUSHBROOKE'S SERMON AT THE HUBMAIER CELEBRATION IN VIENNA. SEE PAGE 281

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. . . . They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth."

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

☆ ☆ ☆

The Christian church is committed to the missionary enterprise because of the very nature of its gospel. It is impossible to believe deeply in the love of God as Christ reveals it, without dedicating ourselves to a missionary task. A man may, if he will, refuse to share in the missionary spirit, but he cannot do so without failing to be truly Christian.—*Samuel McCrea Cavert.*



# Fourth World Congress of the Baptist World Alliance

PROVISIONAL PROGRAM FOR TORONTO, CANADA, SATURDAY, JUNE 23—30

GENERAL SUBJECT: BAPTIST LIFE IN THE WORLD'S LIFE

"To sum up all things in Christ" (Ephesians 1:10)

## Saturday, 23rd June

ROLL CALL: 2 P. M.

"A great multitude . . . out of every nation, and of all tribes and peoples and tongues."—Rev. 7:9.

Chairman: Mr. Albert Matthews, Chairman of the Canadian Committee; Past-President Baptist Convention of Ontario and Quebec; Western Treasurer Baptist World Alliance.

Prayer: Rev. J. J. Wiens, of Khabarovsk, Siberia.

Addresses of Welcome: (1) Chairman; (2) Rev. W. H. Langton, Th.D., P. President Ontario and Quebec Convention.

Response: Dr. E. Y. Mullins, President Baptist World Alliance.

Roll Call. Business and Nomination Committees appointed.

OPENING MEETING: 8 P. M.

"Grace be with all them that love our Lord Jesus Christ in uncorruptness."—Eph. 6:24.

Chairman: President Mullins.

Prayer: S. S. Poole, D.D., St. John, N. B.

Address of Welcome: The Rt. Hon. W. L. Mackenzie King, Prime Minister of the Dominion of Canada.

Address: Rev. T. C. Bau, M.A., of China.

Address: Rev. San Ba, of Rangoon, Burma.

(3) "Poland," Rev. W. O. Lewis, Ph.D., European Representative, Northern Baptist Convention.

(4) "My Country of Latvia," Rev. J. A. Frey, D.D., President, Latvian Baptist Union.

(5) "Prospects in Italy."

(6) "Rumania," Rev. J. R. Socaciu, Bucharest.

(7) "The Hungarian Baptist Movement and its Influence," Rev. M. Baranyay, Secretary Hungarian Baptist Union.

Discussion: Opened by Everett Gill, D.D., European Representative Southern Baptist Convention.

BUNYAN TERCENTENARY: 7.30 P. M.

"He looked for the city which hath the foundations, whose builder and maker is God."—Heb. 11:10.

Chairman: Clifton D. Gray, LL.D., Western Secretary Baptist World Alliance.

Prayer:

Addresses: (1) "John Bunyan," T. R. Glover, D.D., LL.D., Past-President Baptist Union, Great Britain and Ireland.

(2) "The Pilgrim's Progress," W. J. McGlothlin, D.D., LL.D., Greenville, S. C.

Presentation of Memorial Window: President Mullins.

Response: H. P. Whidden, LL.D., Chancellor McMaster University, Toronto.

## Sunday, 24th June (Congress Sunday)

"In the Spirit on the Lord's day."—Rev. 7:9.

CONGRESS SERMON: 11 A. M.

Worship led by: W. S. Abernethy, D.D., Washington, D. C.

Preacher: Rev. Charles Brown, D.D., Past-President, Baptist Union Great Britain and Ireland.

CONGRESS SERVICE: 3 P. M.

(Conducted by a group from the National Baptist Convention.)

"Make a joyful noise unto the Lord."—Ps. c. 1.

Worship led by: C. H. Parrish, D.D., Louisville, Ky.

Address: L. K. Williams, D.D., President National Baptist Convention, U. S. A.

Address: J. H. Rushbrooke, M.A., D.D.

Negro "Spirituals" will be rendered by a colored quartette.

YOUNG PEOPLE'S RALLY: 8.30 P. M.

"Your young men shall see visions . . . and on my handmaidens . . . will I pour forth of my Spirit."—Acts 2:17, 18.

Chairman: Rev. Prof. P. Gunnar Westin, Th.B., Stockholm.

Prayer: Rev. Harold W. Dart, Queensland.

Addresses: (1) J. Clyde Turner, D.D., Greensboro, N. C.; (2) Bernard C. Clausen, D.D., Syracuse, N. Y.

## Monday, 25th June

THE WORLD ALLIANCE: 9.30 A. M.

"In one Spirit were we all baptized into one body."—I. Cor. 12:13.

Worship led by Rev. M. W. P. Lascelles, Wellington, N. Z.

President's Address: E. Y. Mullins, D.D., LL.D.

Address: "The Baptist World Alliance in Retrospect and Prospect." J. H. Rushbrooke, M.A., D.D., Eastern Secretary Baptist World Alliance.

CONTINENTAL EUROPE: 2.30 P. M.

"Come over into Macedonia and help us."—Acts 16:9.

Chairman: Rev. Gilbert Laws, Chairman European Committee, British Baptist Union.

Prayer: Rev. Robert Farely, of France.

Short Addresses:

(1) "The Scandinavian Baptist Brotherhood."

(2) "Baptist Work in the U. S. S. R.," Rev. P. V. Ivanoff-Klishnikoff, Secretary Federative Baptist Union of the U. S. S. R.

## Tuesday, 26th June

FAITH AND POLITY: 9.30 A. M.

"The defence and confirmation of the gospel."—Phil. 1:7.

Worship led by Mrs. Evan Rees, J. P., Melbourne, Australia.

Chairman: \*J. Byström, D.D., Stockholm.

"Why Baptists are Baptists." Three Addresses:

(1) "The Vital Principles of Our Common Faith," Jas. A. Francis, D.D., Los Angeles.

(2) "Our Relation to Other Protestant Bodies," F. W. Patterson, D.D., LL.D., Wolfville, N. S.

(3) "The Catholicity of Our Faith," John MacBeath, M.A., London, England.

Discussion: Opened by Z. T. Cody, D.D., Greenville, S. C. and Thos. Phillips, B.A., Past-President Baptist Union, Great Britain and Ireland.

SECTIONAL MEETINGS: 2.30 P. M.

(a) *For Women.* (Clifford Auditorium, Music Hall.)

Chair: Mrs. Albert Matthews, Toronto.

Prayer: Mrs. W. A. Montgomery, LL.D.

Speakers: (1) Mrs. W. J. Cox, Memphis, Tenn., "Womanhood for Missions."

(2) \*Mrs. Nathan R. Wood, Arlington, Mass.

(3) \*Frau Dr. E. Palm, Germany, "The Service of Women among German Baptists."

(4) \*Mrs. C. C. Chen, Shanghai, "Women in China."

(5) Mrs. F. A. Parsons, Leicester, England, "Women Facing Facts."

Discussion opened by Mrs. Clayton D. Eulette, Chicago.

Election of Committee.

(b) *For Young People.* (MacArthur Auditorium, Music Hall.

Chairman: J. Asa White, D.D., Berkeley, Cal.

Prayer: Rev. Geo. B. Combe, Stockport, England.

Consideration of Constitution and election of Committee.

Speakers: Mark F. Sanborn, D.D., Past-President B.Y.P.U. of America, "The Christian Quest."

W. Fred Reynolds, Secretary B.Y.P.U. of Ontario and Quebec "Saved to Serve."

Rev. E. B. Woods, B.A., B.D., Secretary B.U. of Tasmani "Facts from Australia."

Discussion opened by Mr. Frank H. Leavell, who will speak of the needs of students.

# MEETING UNDER AUSPICES OF "BRITISH-AMERICAN FRATERNAL." (Congress Hall.) 3 P. M.

Chairman: Geo. W. Truett, D.D., President, Southern Baptist Convention.

Prayer: Arthur T. Fowler, D.D., Lawrence, Mass.

Speakers: Dean Shailer Mathews, Chicago. Prof. L. H. Marshall, B.A., B.D., Toronto. S. W. Hughes, D.D., London.

Discussion: Drs. J. W. Ewing, C. H. Sears, and others.

Election of Officers.

## WORLD MISSIONS: 7.30 P. M.

"Neither is there any other name under heaven, that is given among men, wherein we must be saved."—Acts 4:12.

Chairman: Mr. S. J. Moore, Ex-Chairman Canadian Foreign Mission Board.

Prayer: Rev. Robert F. Elder, Argentina.

Address: (1) *Africa*: "The Jubilee of the Congo field," Rev. Thos. Lewis, F.R.G.S., London, formerly of Congo.

(2) *China*: "The present status of missions," Rev. C. G. McDaniels, Foreign Mission Board, S.B.C.

(3) *Japan*:

## Wednesday, 27th June

### WORLD MISSIONS: 9.30 A. M.

"Go ye into all the world and preach the gospel to the whole creation."—Mark 16:15.

Worship led by W. Y. Fullerton, D.D., Past-President Baptist Union Great Britain and Ireland.

Missionary Sermon: Chas. W. Gilkey, D.D., Chicago.

Chairman: Rev. J. A. Ohrn, Vice-President Baptist World Alliance.

(1) Address: "Lott Carey, Missionary Pioneer," J. E. East, D.D., Secretary Foreign Mission Board, National Baptist Convention.

(2) Three Addresses on Work in Latin America:

(a) In Latin South America, W. B. Bagby, D.D., Brazil.

(b) In Bolivia, Rev. H. E. Wintemute, Bolivia.

(c) In Latin North America, Rev. C. S. Detweiler, of American Baptist Home Mission Society.

(3) Address: "Non-Christians in the Homeland," C. A. Brooks, D.D., Chicago.

### SECTIONAL MEETINGS: 2.30 P. M.

(a) *China*. (Congress Hall)

Chairman: Rev. B. Grey Griffith, B.D., Home Secretary B.M.S.

Prayer: J. H. Franklin, D.D., New York.

Speakers: (1) Mr. Frank Lee, Shanghai.

(2) Mr. Donald Fay, of Chengtu, West China.

(3) Miss Sallie Priest, of Shanghai.

(4) Rev. Hjalmar Danielson, representing Swedish Missions.

Discussion.

(b) *India*. (Clifford Auditorium, Music Hall.)

Prayer: Rev. John Ings, New Zealand, formerly of India.

Speakers: (1) A representative of B.M.S. Field.

(2) Rev. Gladstone Koppole, Madras.

(3) Rev. J. A. Glendinning, M.A., Missionary to the Savaras: "Our Worth-While Task."

(4) Rev. W. P. Phillips, Sydney, representing Australian Mission: "The Rising Tide."

Discussion: Opened by Prof. Johnson Kan Gyi, Rangoon.

(c) *Africa*. (MacArthur Auditorium, Music Hall.)

Chairman: P. H. J. Lerrigo, M.D., D.D., Home Secretary A.B.F.M.S.

Prayer: Rev. Oscar Ingwall, Geve, Sweden.

Speakers: (1) Rev. Geo. Green, M.D., Nigeria, "Three quarters of a Century of Mission Work in Nigeria."

(2) Rev. F. W. Simoleit, Germany: "The Cameroon Mission."

(3) Rev. J. Edgar Ennals, B.A., B.D., Johannesburg: "A generation of Bantu mission work."

(4) "A representative of Norwegian Baptists."

(5) Mrs. S. W. Layten, Philadelphia: "The African Missions of the National Baptist Convention."

### WORLD ISSUES: 7.30 P. M.

"He that soweth the good seed is the Son of Man: and the field is the world."—Matt. 13:37-38.

Addresses: (1) "Industrialism," Rev. J. O. Hagger, B.D., Cardiff, Wales.

(2) "Militarism," John E. White, D.D., Savannah, Fla.

(3) "Racialism," Mordecai Johnson, D.D., Washington, D. C.

## Thursday, 28th June

### RELIGIOUS EDUCATION: 9.30 A. M.

"Jesus advanced in wisdom and stature, and in favour with God and men."—Luke 2:52.

Worship led by J. F. Love, D.D., Richmond, Va.

Chairman: Geo. T. Webb, D.D., Toronto.

Addresses: (1) "Recent developments in religious education," John L. Hill, Nashville, Tenn.

(2) "Week-day Religious Education," O. H. McDonald, Flint, Mich.

(3) "Training leadership," Rev. Thos. Stewart, M. A., Secretary Baptist Union of Scotland.

Discussion opened by J. C. Carlile, D.D., Past-President Baptist Union Great Britain and Ireland.

### SECTIONAL MEETINGS: 2.30 P. M.

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance."—Gal. 5:22-23.

(a) "Industrialism." (Clifford Auditorium, Music Hall.)

Prayer: Rev. Edward Smith, Sunderland, England.

Subject introduced by Mr. W. Green, Washington, D.C.; and further discussion opened by Mr. W. C. Coleman, President Northern Baptist Convention.

(b) "Militarism." (MacArthur Auditorium, Music Hall.)

Chairman: Rev. F. C. Spurr, Birmingham, England.

Prayer: Mr. W. Gutsche, Lodz, Poland.

Subject introduced by Prof. J. H. MacDonald, Wolfville, N. S.

(c) "Racialism." (Congress Hall.)

Chairman: Mr. Geo. W. Coleman, Boston, Mass., Past-President Northern Baptist Convention.

Prayer: Rev. J. H. Branham, Chicago.

Subject introduced by \*Rev. D. H. Hay, J. P., South Africa.

### CITIZENSHIP AND EVANGELIZATION: 7.30 P. M.

"It was the good pleasure of the Father . . . through Him to reconcile all things unto Himself."—Col. 1:19-20.

Chairman: Rev. H. C. Mander, Ex-President Baptist Union, Great Britain and Ireland.

Prayer: Rev. Nilo J. Bengton, Barcelona, Spain.

Addresses: (1) "Obedience to Law," Prof. C. S. Gardner, D.D., Louisville, Ky.

(2) "Frontier work," Rev. M. L. Orchard, M.A., B.D., Winnipeg, Man.

(3) "Carrying on the Great Commission," J. C. Massee, D.D., Boston.

## Friday, 29th June

### CHRISTIAN EDUCATION: 9.30 A. M.

"Handling aright the word of truth."—2 Tim. 2:15.

Worship led by Prof. C. Neuschäfer, Hamburg, Germany.

Chairman: H. Townsend, D.D., Manchester, England.

Addresses: (1) "The Contribution of the Colored People to the Education of their Race," President John Hope, D.D., Atlanta, Ga.

(2) "Theological education," Prof. W. T. Connor, Th.D., D.D., South-western Baptist Seminary, U. S. A.

(3) "College and university education," Frank W. Padelford, D.D., LL.D., Secretary Board of Education Northern Baptist Convention.

Discussion opened by Rev. G. A. Hagstrom, St. Paul, Minn.

### BUSINESS: 3 P. M.

"Let all things be done decently and in order."—1 Cor. 14:40.

Chairman: President Mullins.

Prayer: Rev. L. R. Scarborough, D.D., Seminary Hill, Texas.

### CORONATION SERVICE: 7.30 P. M.

"Art Thou a king then? . . . Thou sayest that I am a king."—John 18:37.

Chairman: *The President-elect*.

Worship led by Geo. W. Truett, D.D.

Addresses: (1) Rev. M. E. Aubrey, M.A., Secretary Baptist Union Great Britain and Ireland.

(2) John MacNeill, D.D., Past-President Baptist Union Ontario and Quebec.

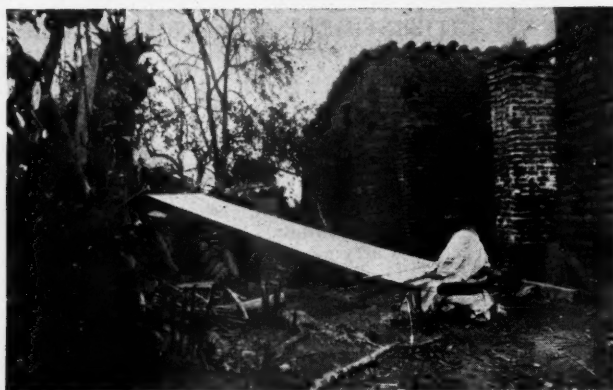
## Saturday, 30th June

### EXCURSION TO NIAGARA FALLS

\* Indicates invitations have been extended.



MISS RUTH CARR AND SANTA ANA SCHOOL GRADUATES IN EL SALVADOR



WEAVING CLOTH IN A MOUNTAIN HOME IN OAXACA, MEXICO



ROYAL AMBASSADOR CHAPTER AT BASSEIN, BURMA

## Missions in Pictures

PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES  
OF OUR MISSIONARY ENTERPRISE AT  
HOME AND ABROAD



KITCHEN AT CENTRAL PHILIPPINE COLLEGE



ORDAINED CHINESE PREACHERS IN EAST CHINA. REV.  
T. C. BAU, BOTTOM ROW LEFT, IS EXPECTED TO ATTEND  
THE DETROIT CONVENTION



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ARIOUS PHASES  
RPRISE AT  
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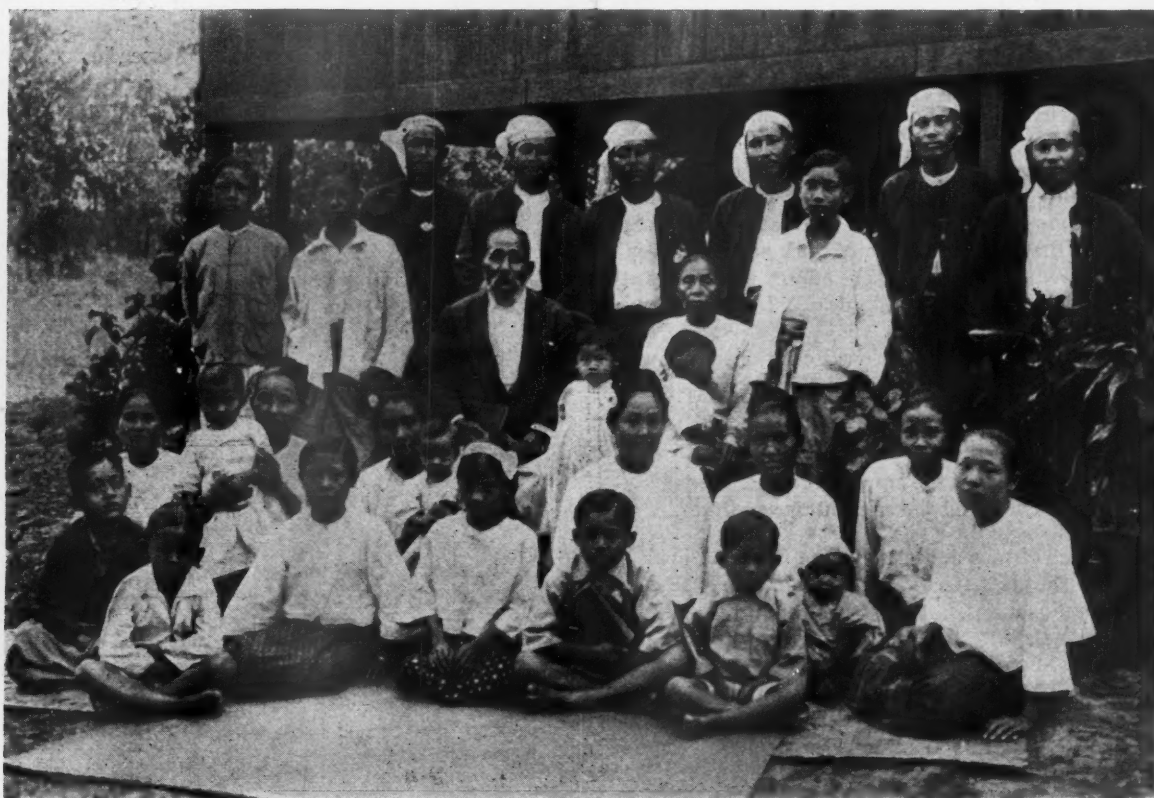
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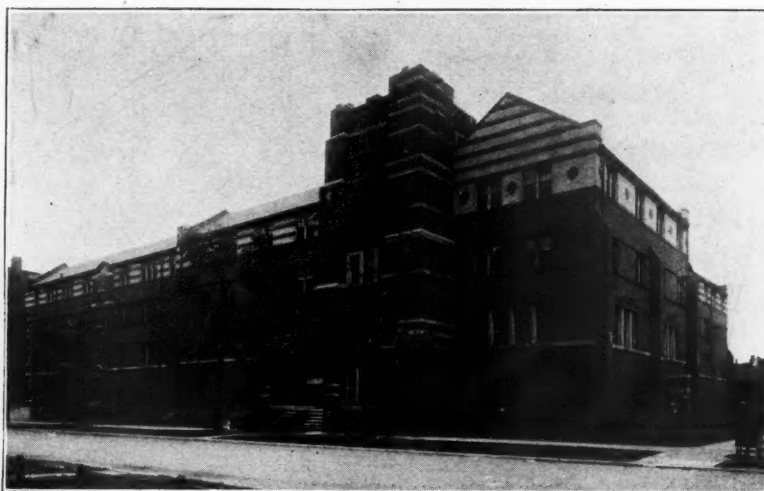
CHIEF PLENTY COUPS CONFERS A NAME ("PLENTY CROWS") ON REV. JOHN FROST. (IN REAR OF THE HOMESTEAD, BUILDINGS AND 160 ACRES OF LAND, WHICH WILL BE DONATED AS A PUBLIC PARK FOR INDIANS AND WHITES.)



A CHRISTIAN KAREN FAMILY OF SEVERAL GENERATIONS IN BURMA. A NOTEWORTHY CENTENNIAL OF MISSION WORK AMONG THE KARENS WILL BE OBSERVED IN BURMA NEXT FALL

## An Open Door to Service

*THE BAPTIST MISSIONARY TRAINING SCHOOL IN CHICAGO AS DESCRIBED  
BY SEVERAL OF ITS DEVOTED FRIENDS*



MAIN BUILDING OF THE BAPTIST MISSIONARY TRAINING SCHOOL



NOT long in the service after graduation from the Baptist Missionary Training School, a young woman who signed her unsolicited letter "Ruth," has taken time at the end of a busy day as a full-time missionary, to tell those who had prepared her for her life work how she is "using everything" learned while in the class room and mission work in Chicago. Her story follows:

Tell the girls to devour every bit of medical information they can get. Yesterday I was with a Lithuanian mother five hours and last night the doctor made preparation for her in the hospital. I am praying that my love for her may lead her to that greater love. She told me that the other night she prayed the first time since she left her home eighteen years ago. She loves to tell me of her country and its beauty and of her mother who is "finished" (dead). Her condition is very serious.

I know I appreciated and loved each one of you while I was with you but now that I am on my field that appreciation and love are still greater. It is wonderful to feel that God is really using me,

"Where cross the crowded ways of life,  
"Where sound the cries of race and clan."

The "cries of race and clan" come from the homes of the workers in the great steel mills. I do not know the number of different nationalities, but we work mostly among Hungarians, Slovaks, Poles, Russians, Croatians, Rumanians, Ukranians, Lithuanians, Bohemians, Greeks, Germans and Italians, with a generous peppering of Negroes. How much more I am learning as I work with these people!

I must let Miss E. (instructor in music at the Training School) know how valuable my music is to me. Besides playing for kindergarten, clubs, etc., I am teaching. I have five pupils and the glorious part is that every cent which the children pay for piano lessons goes into our building fund.

Every day but Monday I use my Bible training—I have the Junior Sunday school, Junior church, worship-periods in all my clubs, have just started a Bible class on Tuesdays for those who are just about ready to confess Him or for the young Christians who have done so. My Young Woman's Club has asked for an Old Testament course. It's wonderful to teach His word.

There are letters to be written, speeches to be made at W. W. G., associational and other missionary meetings, evening services. . . . I must keep fit, so I religiously take



THE SENIOR CLASS IN 1927

every Monday—and no matter how the work presses that day belongs to me to relax, relieve the strain, and make myself fit for the next busy week. I know the Master has a work here for me and I'm doing my part to keep well and strong . . . I do want Miss S. to know that I get my own breakfast, and at the mission where we get the other two meals I'm chief cook, and I often use the recipes she gave me. I'm planning a course in domestic science for my Junior High and High School Girls' Club. Yes, dear ones, I'm using everything and I wanted you to know it. May God bless you as you continue to train girls for the Master's use.

Ruth's letter is characteristic of many received by the Training School founded in Chicago by the Woman's American Baptist Home Mission Society, and helps to illuminate the purpose of the school, which is that "of preparing Christian young women for efficient leadership in the missionary service of Jesus Christ by means of physical and intellectual equipment, social enrichment, and the wholeness of consecrated womanhood."

#### HOW THE LABORATORY METHOD IS APPLIED IN MISSIONARY TRAINING

The Training School fits young women for immediate service because of its tested policy of combining field work and the training of the classroom. Chicago has provided unlimited opportunity for such field work. All forms of supervised missionary work are available for the students, with the result that when they go upon their permanent fields they have had an experience already deepened and vitalized by actual contact with human need.

Every student is required to give at least two periods each week in some form of missionary service, under the direction of a supervisor. In this way the girls learn to serve by serving, and class instruction is put into prac-



STUDY HOUR IN THE LIBRARY

tice on the field. This laboratory method of studying missionary work has given the students opportunities to work among the Lithuanians, Poles, Chinese, Hungarians, and many other national groups, and also to engage in a much needed community work among a large Negro population.

The field work of the students may be observed to the best advantage on Sunday. The day's activities begin at six-thirty, when down the corridors comes the sound of the girls' voices singing "When morning gilds the skies," or "Holy, holy, holy." There is no harsh rising bell rung on Sunday morning. After the family worship service in the Board parlor the students separate for their various tasks. One group goes to West Pullman to help in the Hungarian Baptist Sunday school; another group makes ready the materials for the work in a mission Sunday school which is directed by one of the students. At Raymond Chapel, where all of the work except that of the paid staff is done by the Training School students, many girls find their opportunity for service. Later in the evening a service for a group of Worth While Girls and another for a group of Crusaders are conducted by the students. At times students help in the Chinese work and Hospital visitation. Several girls each year spend their week-ends in the Christian Centers, where they have a special part in the varied activities which the Centers make possible. Still others taking Spanish find their practice work in the Spanish-speaking fields, particularly among Mexicans reached by Katherine House.

#### SCHOLASTIC STANDING, EXPENSES, AND SELF-HELP

The Training School admits only students who can meet the entrance requirements of a standard college. The courses in the school are of college grade, and are in the hands of a group of well-trained resident instructors, supplemented by professors from some of the other schools of the city who have been secured to give courses



A CLASS IN SEWING, CONDUCTED BY STUDENTS OF THE TRAINING SCHOOL  
AT RAYMOND INSTITUTE



dealing with their own special line of study. The work of the school receives substantial credit from the Hartford School of Religious Education, Denison University, Redlands University, University of Chicago, and Boston University.

Compared with the expense of other schools today, the cost of a year at B. M. T. S. is surprisingly small. The instruction is a gift of the Woman's American Baptist Home Mission Society to the young women of the denomination. There is no tuition in the Missionary Training Courses, and only a small amount in the Secretarial Course.

A limited number of scholarships are available to students. Each district has been given one scholarship, which is awarded by the District Board to a girl who has been approved by the Training School Committee. In addition to these, scholarships are available to seniors and students in the One Year Missionary Training Course. There are a number of working scholarships by which students may work their way through the school.

#### HOME AND SOCIAL LIFE

Playing, working and praying together, mark the home life of the students because the dormitory and classrooms are under one roof. The school encourages happy, healthful, good times. Banquets, picnics, parties, and more informal groups in the kitchenettes, or special birthday celebrations in the dining room, with now and then a stunt given in an impromptu way, all contribute to the social life. A special fund, created by the will of the late Charles F. Grey, has made possible the enrichment of the cultural life of the students. A season ticket to the Symphony Concerts; tickets to the Messiah, sung by the Apollo Club; lectures by specialists in their lines of study—all these have brought inspiring glimpses into fields of study which cannot be made available at the school. Among the lecturers are: Mr. Dudley Crafts Watson, on Art and Architecture; Dr. Fay Cooper Cole on Anthropology; Dr. J. M. Powis Smith on Old Testament; Dr. Starr Barrett on Astronomy; Dr. Frank Wood on Anthropology; Mrs. Marion Chase Schaeffer, a reader.

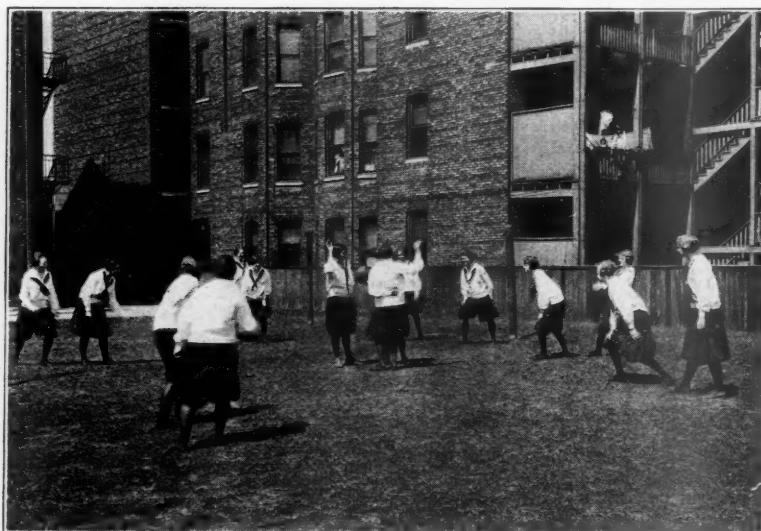
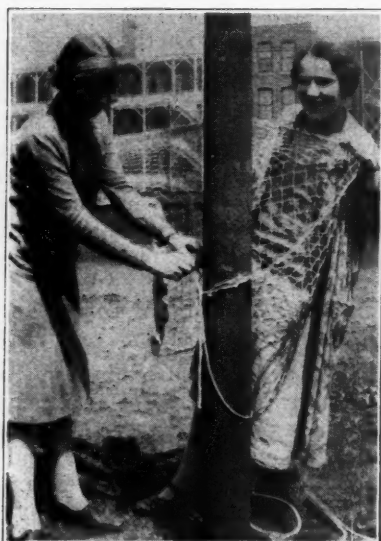
Work, too, is an essential part of the home life of the

school. In order to keep the cost as small as possible it is conducted on the cooperative plan. Each student gives one hour of service in work for the school each day. The assignment of housework is changed every month, for this work is also carried on by the students, not as drudgery, but as one of the happy social parts of the school life. The work of the classroom is arranged to begin each week on Monday and continue through Tuesday, Wednesday, Thursday, and Friday. The large part of the field work is done on Saturday and Sunday.

The school insists that a healthy body is vitally essential, and the physical welfare of the girls is carefully watched. Setting-up exercises just before breakfast for those who care to come; an hour out-of-doors every day; gymnasium twice a week; a pitcher of milk available to the students forenoons and afternoons—these minister to the physical well being. Any girl who is unable to come to the dining room for more than one meal is required to go to the Training School Hospital so that she can be given special care, and her roommate be protected from contagion.

The spiritual life of the girls is carefully nurtured. Chapel services are held each class day of the week. The strategic location of the school makes it possible for leaders of the denominational work to be special guests at these services. On Saturday evening is held the student prayer meeting which has always been one of the most helpful services. Here from week to week the girls remember in prayer the students of other days now missionaries on many fields. The heart of the spiritual life of the school is in the prayer room, a small room on the third floor, a gift from Miss Isabelle Crawford in memory of her mother. In this room, singly or in groups, the students may find quiet at any time, and here pray through their problems. Here and in informal groups in the rooms difficulties are worked out and new consecrations of life are made. Often it seems that heaven comes down to earth bringing something of that spiritual touch which makes a Missionary Training School different from another college.

For the school year 1927-1928 forty students have enrolled. Ten of these are college graduates who came



PHYSICAL TRAINING IS NOT NEGLECTED. GOOD HEALTH IS ESSENTIAL TO EFFICIENT SERVICE

for the One Year Missionary Training Course; six entered with advanced credit from colleges and normal schools and expect to complete the course of the school in two years; twenty-one came for the regular Three Year Missionary Training Course. A few girls have come with stenographic training and have enrolled in the one year Church Secretarial Course.

An interesting group of students have gathered at the school. Girls from New England learn to know the caliber and spirit of girls from California. Girls from schools like Brown, Rochester or Denison mingle with girls whose years of training have been in the business world. The states represented this year are: California 2, Colorado 1, Illinois 10, Indiana 2, Iowa 1, Kansas 2, New York 2, North Dakota 1, Ohio 5, Oklahoma 2, Porto Rico 1, Rhode Island 1, South Dakota 1, Washington 2, West Virginia 3, Wisconsin 4. There are two Indian girls from Bacone College, a Japanese girl from Seattle, a German-Polish girl from Wisconsin and a Slovak girl from Ohio.

#### ADVENTURES IN FRIENDLINESS

With its missionary service embracing the United States, including Alaska, and Latin North America north of Panama, the Woman's Home Mission Society offers to Baptist young women a varied field of activity.

The policy of the Society is to appoint only trained workers. Teachers and kindergartners are needed for the schools in Latin America. These positions require knowledge of the Spanish language. Missionaries are needed also for Christian Centers, for Christian Americanization, for the Indian and Negro fields and among foreign-speaking groups, including Orientals. Though the number of appointees under the Society is smaller than for many years because of limited funds, yet each year there are many changes in the personnel, consequently there is constant need to fill vacancies. The Society covets the best educated, most consecrated—the very flower of the young womanhood of the denomination—for this service of unlimited opportunity.

#### WHERE THEY GO

The sun never sets upon the work of the graduates of the Baptist Missionary Training School. In other lands and on the mission fields all over this country its graduates are giving service to Christ under the missionary societies of the denomination. Many are serving as church secretaries, and others who are not now in organized missionary work are still serving Christ as Christian mothers and wives.

The graduates of the class of 1927 are accounted for as follows:

*Christian Americanization Service*—While the Guild girls of Kansas are still trying to get used to living without Olive Russell, she has been carried further East. As Christian Americanization worker for the Atlantic District she is making friends for herself and for the great work which she represents.

*Los Angeles*—One more name has been added to the list of California boosters. From the little bungalow which she occupies with another missionary, Jeannette Wright tells of roses and the needs of not only her Mexicans but also some Italians and Japanese.

*Brooklyn*—Dorothy Cotey has already learned to love every bambino and all the little black-eyed brothers and



CLASS IN DOMESTIC SCIENCE

sisters who day after day are welcoming the new missionary at Strong Place Community House.

*Field Secretary for B. M. T. S.*—Irene Lyons is gladly welcomed by Baptist girls everywhere as she goes about in the interest of the Training School. It is an advantage to have a recent graduate representing the institution, for her testimony is not from hearsay but from experience.

*Pastors' Assistants*—Helping in the work of the Sunday school and young people's organizations, calling at times in the homes, and helping in the evangelistic work of the church, Lucy Nicolazzo is using the training she received at the school in the Church Secretarial Course, for the Lincoln Avenue Baptist Church of Cincinnati. The many opportunities for service show that the work of a church secretary is truly missionary. Madeline Guy at the Immanuel Baptist Church of Chicago, and Grace Million in the Mount Morris Baptist Church of New York, also are happy in this combination of business and religious work which relieves many busy pastors today.

The standards of the school, scholastic and spiritual, have always been set high and kept high under admirable leadership. The best traditions are maintained under the presidency of Miss Alice W. G. Brimson, who came to this responsible position in 1926, with a rare background of experience.

*Alaska*—Vivian DeMar, throughout her training, wanted to be sent to mother the little girls at Kodiak Orphanage. On January 18th she sailed from Seattle bound out toward Alaska and her heart's desire.

*Bassein, Burma*—With only ten days' notice, Genevieve Sharp, now Mrs. E. E. Soward, found herself leaving school before commencement to fill a sudden vacancy in the Girls' High School at Bassein, Burma.

*Porto Rico*—As a missionary in Porto Rico, Ruth Shaw is testing daily the methods and ideals she acquired at the Training School, and is finding that they stand the test.

*Managua, Nicaragua*—As Marion Parker touches the lives of the people of this sunny southland, she is adding by daily use to the Spanish which she studied faithfully during her two years at the Training School.

*Christian Centers*—Margaret Templeman is busy with a cooking class, girls' clubs, and four Sunday appointments, as worker at Katherine House, Indiana Harbor, Indiana. In a similar way Rhoda Lundsten is kept busy and happy as a worker at Brooks House, Hammond, Indiana. Mildred Johnson has recently been appointed as worker at the South Side Christian Center of Milwaukee, Wisconsin.



## What Cooperation Has Done in Promoting a Literature Program in Latin America

BY CHARLES S. DETWEILER

It is now about ten years since the Literature Committee of the Committee on Cooperation in Latin America set itself to the task of increasing the output of evangelical literature in Spanish. The first step was the employment of an editorial secretary, and for this position Dr. Juan Orts Gonzalez was selected, a converted Spanish priest who, in addition to his Roman Catholic training in the universities of Spain, had been graduated from a Presbyterian Theological Seminary in the United States and had experience as a Protestant missionary in Cuba. Then there began monthly meetings of this Committee to consult together concerning the production of books and pamphlets. The first one was a bibliography. Few missionaries knew what books were available in countries other than their own. Some through ignorance were limited to the output of the American Tract Society. Others knew of what was being produced by the Presbyterian Press in Mexico, or by the Baptist Press in El Paso. It was a rare missionary in the Caribbean region who ever ordered a book from Argentine or Chile. Consequently the first task was to let all the Spanish-speaking mission fields know what each was producing.

The second step was to secure the publication of new books, either translations or original works. Questionnaires were sent to missionaries to discover for what books there was the greatest demand. Then an effort was made to have denominational presses accept responsibility for publishing some of these. In the course of these years about thirty-five books have thus been brought out through the efforts of this Committee. Some of the outstanding works were "Courses on Teacher Training for the Sunday School," "The Gospel of John" by Robert E. Speer, and Fosdick's books on Prayer, "The Manhood of the Master" and "Faith." The last named was brought out by a large Spanish non-religious publishing house, which accepted the manuscript of the translation provided by the committee, assumed all risks, and placed the book on the market in similar type and binding at a selling price slightly less than the English edition.

All in all there are now available for the evangelical minister's library 480 different titles of religious books in Spanish. There is one house in Buenos Aires that brings out such works as Carnegie Simpson's "The Facts of

Christ" and "Facts of Faith;" Bishop Moule's "Exposition of the Epistle to the Romans," "Philippian Studies," and "Outlines of Christian Doctrine." The American Tract Society was induced to republish a costly book that had gone out of print, a Spanish Concordance. The committee is now working on a new Spanish Hymnal.

Another publication fostered by this Committee is a monthly magazine called *The New Democracy*. At first it had few friends among the missionaries or national pastors, because it was not outspokenly evangelistic. It was frankly written for the intellectual or student classes, and did not appeal to the rank and file of the evangelical church membership. It discusses social and economic questions from a Christian standpoint and promotes friendships between races and nations. Every issue carries at least one religious article addressed to thinking people. For example, there was a translation of an article by Bishop McConnell, giving his conception of God. The most recent issue carries an article on the Religious Problem of the Spanish Race. This paper has gone on slowly winning its way. Most of our pastors now read it with appreciation. It is the only means they have of acquiring a broader viewpoint for their ministry. The magazine receives a subsidy of \$7,500 from some of the boards. I am sorry to state that our Board does not contribute to this subsidy, because our budget has not been able to stand the strain of this extra load. One of the Latin American governments subscribes to this magazine for each of its legations and consulates throughout the world. Five other governments subscribe for their libraries and for some of their

officials. The total number of subscriptions and news-stand sales is 4,200 monthly. As the subsidy received from the boards together with the income from subscriptions is not sufficient to finance the magazine, it has fallen back upon the profit received from the sale of books advertised in it. This mail order business has steadily increased, amounting to some \$13,000 for the current fiscal year, and yielding a clear profit of twenty per cent for the support of the magazine.

Another activity of the Committee has been the issuing of an annual volume of expositions and illustrative material on the Sunday school lessons. This has had a sale of about 2,000 copies. This year in an endeavor to secure a larger circulation these helps are issued as a quarterly.

Finally, the Committee through the manager of its Book Department is undertaking to standardize the business practices and to promote a sense of unity among the evangelical bookstores of Latin America. There are now twenty-one of these, and they sell over ninety percent of religious literature sold to Protestants. It is aimed to put them on a sound commercial basis.

☆☆☆

THE NEWARK, N. J., ITALIAN CHURCH, Rev. A. A. Altobell pastor, has completed the best year of its history. The meetings are well attended. Evangelistic services have borne fruit in six accessions. A fine spirit of giving is manifested and harmony prevails. Mrs. Frances Campbell and Miss Elsie Ford lead in the Community House work. The property has been improved to the extent of over \$1,500 through contributions of the New Jersey State Convention, Women's Auxiliary, the Newark Extension Society and the church. Pews were installed, the rear lot was graded and the church floor covered with linoleum.



BOOK STORE OF THE PORTO RICO EVANGELICAL BUILDING AT PONCE



## Board of Missionary Cooperation

### Honor Roll at Detroit

At Detroit there will again be a convention honor roll of churches that collect in the month of May one-twelfth of their missionary quotas. At the Chicago convention this list of active churches aroused intense interest and there was a throng all the time about the wall space in the exhibit hall where the names were posted. More than 1500 churches qualified for that honor roll, one of the first visible indications of the effect of a marked increase in early quota acceptances after the present standard promotional program of the denomination went into effect.

With a further marked gain in quota acceptances and a rising tide of interest in missions, there will be even more attention paid to the honor roll at Detroit than was the case at Chicago. Rev. Harry S. Myers of the stereopticon department is again planning to display the names of the churches on a screen in the convention hall, in addition to the list which will be on view in a designated place throughout the Convention.

This emphasis on the month of May is part of the plan to bring about a regular flow of missionary funds throughout the year. Churches that begin in the first month of the fiscal year to send in their one-twelfth are the more likely to pay the year's quota in full, and, besides, beginning production in May means that quotas must be accepted and pledged in advance of the year's beginning. A particular effort is made to encourage and extend the monthly payment method. For the fiscal year 1927-28, churches that paid their quotas in full will receive a certificate of honor signed by President Coleman of the Northern Baptist Convention. Where a church has made its payments at the rate of one-twelfth monthly, a blue seal bearing evidence of that fact is attached to the certificate by the state secretary. Hence a blue seal certificate will be a particularly distinguished mark of attention to missionary responsibilities.

For the fiscal year 1928-29 it is proposed to issue a different kind of certificate which will, so to speak, reveal its tokens of honor as they are won, the progressive addition of seals indicating from month to month the one-twelfth payments as they are met.

It is to be borne in mind that the offer of John D. Rockefeller, Jr., to match, up to \$250,000, any increase in last year's missionary receipts from donation sources applies to this new year also. Moreover it applies with no change in the conditions. It is simply necessary to show an increase in our unified budget receipts, from churches or individuals, to gain a possible extra \$250,000. In addition, Mr. Rockefeller again pledges a gift of \$250,000 with no conditions attached.

President Coleman of the Northern Baptist Convention has received a most interesting letter which sheds light on conditions in a far western community. The letter came from Jackson, Wyoming, and contains this picture:

"The membership here consists of two people. We have not had a minister of the gospel here since May 30, 1926, except when someone was passing through that we could beg into holding services for us. The church has slowly died here. We have asked for a pastor, have prayed daily for one. We are forgotten, forsaken, and I think here is a place to spend a few of the missionary dollars. This is a town of about 500 population and quite a few families are scattered over the valley. There is an Episcopal church, but they have little better luck than we. But there is a Mormon church here and their missionaries run the streets and preach Joe Smith, and that you must be a Mormon or go to hell. They are gaining daily, for they hold services every Sunday and dances between-times. I am safe in saying that 75 per cent of the population are Mormons."

The writer, Lloyd E. Teagarden, is a cripple, but adds, "I will give my time and support and what financial aid I can to a minister if you can help us to get one in here."

### New Convention Secretary

Of outstanding interest at the meeting of the Executive Committee of the Northern Baptist Convention in Chicago, March 20, was the adoption of the following minute in appreciation of the retiring Corresponding Secretary, the Rev. W. C. Bitting, D.D.:

The Northern Baptist Convention has had but one Corresponding Secretary. Upon tentative organization at Washington in 1907, the Convention turned with

one consent to the Rev. William C. Bitting, D. D. His annual reelection subsequently has given the Convention twenty-one years of continuous service and confirmed his place in the appreciation and affection of Northern Baptists. Through these years he has devoted himself without salary and often at personal sacrifice to the interests of the Convention. No man among us so well as he understands the genius and architecture of our organization. We are indebted to him not only for the painstaking and efficient administration of his office through conference and correspondence, but also for the rare wisdom with which he has counselled and cooperated with successive officers of the Convention and Executive Committee. In addition to his executive service, he has compiled and edited two volumes whose value cannot be overestimated, "The Manual," and "The Handbook of the Northern Baptist Convention." We trust that his acceptance of a commission as Convention Historian may render possible similar volumes in the future. We cannot permit Dr. Bitting to lay down the arduous duties of the corresponding secretaryship without expressing afresh our sense of indebtedness to him for exceptional contribution to the life of the Northern Baptist Convention. We would also record our appreciation of him as a man and as a Brother in Christ. Through service he has made for himself a permanent place in our denominational history and in the large affairs of the Kingdom of God. Whatever the future may have in store, his will be the deepening affection of all who have known him and his labors of love for the cause of Christ.

Rev. Maurice A. Levy, of Pittsfield, Mass., since 1912 Recording Secretary of the Convention, was elected Corresponding Secretary to succeed Dr. Bitting. Rev. Clarence M. Gallup, of Providence, R. I., who since 1913 has served as Clerk of Reports in the Department of the Recording Secretary, was elected to succeed Mr. Levy as Recording Secretary.

Acting upon the recommendation of a sub-committee which has given the matter long study, it was voted to recommend that the Convention appoint "a Commission of five members to be known as the Commission on Baptist Homes and Hospitals, which shall have for its object the promotion and sustaining of homes and hospitals throughout the territory of the Northern Baptist Convention . . . it being understood that the Commission should have only advisory power."



THE MISSION COMPOUND AT NELLORE AFTER THE DEVASTATING CYCLONE

### Roofless Days in South India

BY LENA BENJAMIN, M. D.

On November 1st we were visited by the cyclone accompanied by heavy rain. It was a day which we will never forget. With many helpless patients in the Hospital, as well as their friends, nurses, doctors, and others, with flying tiles and flying glass, doors and windows being torn from their places and broken to splinters, falling trees and flying branches, not a life was lost nor did anyone receive anything but minor injuries. The more we think of it the more incredible it seems that we could have passed through such a night without some loss of life. While we very much regret the great financial loss, we thank God and take courage. The work is His and He makes no mistakes.

Thus at the close of this year our hearts are filled with a peculiar sense of gratitude to God. We have been shown in the space of a few hours how unstable are the things of this world. Though we have suffered great loss, we are thankful for the things that remain—life and health and the opportunity for service. Now, at the end of the year, the thing still most prominent in our minds is the cyclone and its results. It could not well be otherwise, with our bungalow still without tiles so that we are all living in crowded quarters downstairs. Also our two European rooms are roofless, our compound walls are only partly up, and on every side there is desolation. The second story of the Nurses' Home is in ruins. Our walls are mud-stained, and many of our doors and windows patched roughly or boarded up. The smaller buildings we have been able to re-roof properly by using all available tiles in our own compound supplemented by tiles from the schools, kindly contributed by Misses Tencate and Draper. The other roofs have only been patched up temporarily.

The year has brought much to be thankful for. In February we were able to open our new dispensary, the first building completed from the New England Jubilee gift. It is commodious and

convenient, and much appreciated after our having needed it so badly for so long. We are very glad that this building escaped serious injury during the cyclone, doubtless because it was built with a flat terraced roof. We have been holding our morning clinics in this building, but with the room at our disposal and a larger staff after Dr. English's entering on the work, we thought we might begin some special clinics—pre-natal, well-babies, eye, ear, nose, and throat, on three afternoons a week. We had been making plans and hoped to open these clinics early in November, but the cyclone so disorganized our work that we have had to postpone this advance for the present.

The morning was cloudy and a bit rainy, and we thought the monsoon rains were about to begin. As the rains failed last year and have been delayed this year, we were all quite happy at the prospect. By 2 P. M. it was raining and the wind was strong enough so that one tree had blown down in our garden and a number of branches had blown off other trees, but we did not then think it was anything but ordinary monsoon winds. After drinking a cup of tea at 3 o'clock, we put on our coats and went over to the hospital. By that time the tiles had begun flying off a small out-ward. We had 5 patients there, and we got them moved to the main building. Before noon we had been forced to move in all patients from the verandas so by this time the wards were very crowded. By the time we had the out-ward evacuated, the tiles had begun to fly from the roof of our row of private rooms, so we had to move the patients from there. Trees were falling, tiles were flying, the wheel of the windmill was going like mad, and we were worried lest someone be killed when it fell. It was a great relief to us all when at last it was lying on the ground.

Such a sight as met our gaze the next morning. All the trees were down or just bare stumps; all our roofs were tiled except the maternity ward, and the new dispensary, so with the exception of those

two, all the rooms are badly damaged, and some of them gone entirely. The whole new upper story of the Nurses' Home is gone, except two small corner rooms, which had terraced roofs. It was a most discouraging proposition, and our first thought was that we could do nothing but close up. We did dismiss all patients who could go, and yet we had some ten or twelve whom we could not send out.

### The Fury of the Storm

BY MRS. F. P. MANLEY

About four o'clock of the afternoon we began to feel little chills play up and down the spinal column and every one stopped work to watch the weather. First our cork trees went down, all falling southeast. Next a deafening thunder filled the house and I looked just in time to see our corrugated iron kitchen veranda roof fly like a bird through the air and hit and split a big tree. Mangalore tiles were flying off our kitchen roof and two women caught in the building were driven by fear into the terrific wind and reached our house in safety. We began to worry about the women and children in the out buildings. So with utmost effort two of the men fought their way out and brought them in, none too soon, for in another half hour it would have been impossible. Shower baths began to fall from our high ventilating windows which had to be stopped with old tent canvas (the tent used by Dr. Jewett). Thunder from the rear door told us the back veranda corrugated iron roof would go next. It did, pulling its framework with it and enough tiles to bring the roof drainage into the store room.

We next barricaded our back door with tables, cupboards, etc. While I was helping, a piece of balustrade fell on the tiled roof above my head and had I not been warned in time to jump, the shower of tiles that followed would have fallen on me. We followed the violent attack of the wind without from within, nailing bars across doors and windows in a constant shower of chilling spray. For-



unately, we had a carpenter and lumber at hand, for he had been putting up frames for screens. The confusion of noise was terrific. We had to shout violently in each other's faces to be heard. Water poured down our stairs in a river, for the tiles blew off over them. The violence from the east was so great that four teak sticks together with its iron bolt would not hold the door. Two holes were made in the cement floor to hold props against it as well. About 10:00 P. M. the wind subsided.

When gray daylight came we looked out on an unfamiliarly strange world. The heavily foliated trees of yesterday were naked, split, twisted and fallen.

Six people died near our house. They sought the open to avoid the falling roofs and mud walls of their huts, only to be at the mercy of the wind. Even the tough skins of the cacti were peppered full of gravel and broken tiles.

This cyclone covered about four thousand square miles, and perhaps there is a village every square mile. About two hundred persons were reported killed. Some persons were drowned in strangely shallow water, held down by the force of the wind, as was the case of one of our preachers.

The results of this storm are incomprehensible. People felt a sense of paralysis. Many waited for a repetition. Some huddled in sheltered corners afraid of the wrath of their gods, leaving cattle and human bodies unburied until the eleventh day. One corpse lay near our yard three days and another four. The worst result of all was cholera. Mr. Manley worked from morning till night, together with Government doctors, missionary doctors and lay volunteers, giving preventive inoculation and medicines.

The nights following the cyclone were cold, and the poor, especially of the out-castes, were unhoused, unclothed and had little or no food. Bags of rice, salt and chillies were distributed, but not even the edges of need were reached.

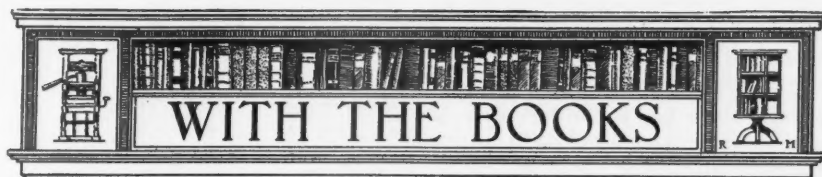
Our ten country churches and parsonages were razed to the ground. We had the Christian workers salvage what they could and gave them about two dollars and a half apiece to construct temporary shelters.

#### Prompt Help from the White Cross

Mrs. A. E. Northrop, White Cross Director for Central District, reports: "The terrible news of the disaster at Nellore meant to the women of Central District that immediate and efficient efforts must be made to send relief. The call for supplies came just the day before

the December meeting of the Woman's Mission Union of Chicago, so could be presented at that gathering, and in just a few moments everything asked from them was provided for by those noble women. As soon as the call was sent to Michigan the Baptist women of the Detroit Association were called together and in one day made and got ready for shipment the supplies asked from them. Then from Kansas City came the report of their splendid response. Everything asked for in the way of White Cross supplies was sent in generous quantity,

and there are now on the way to Nellore 70 large sheets, 70 baby sheets and blankets, over 100 pillow-cases, 40 hospital gowns, 40 baby dresses, dozens of aprons and towels, rubber gloves and water bottles, hundreds of hospital bandages and compresses. We wish all the women of Central District who helped in this blessed work of relief may know how much their work is appreciated by the Central District Board and may hear in their hearts those sweetly approving words of the Master, "She hath done what she could."



#### Expanding Horizons

The fact that these Cole lectures, for 1926, delivered before Vanderbilt University by Dr. Cornelius Woelfkin, were written when the author knew that he was facing death from an incurable disease, lends to them a peculiar and pathetic interest. They constitute in a way a spiritual autobiography, and disclose the steps by which a soul ever seeking after truth came to the higher altitudes of faith and confidence and supreme loyalty to Jesus Christ. The lectures were on the Universal Kingdom, Dissolving Fictitious Lines, The Wider Evangelistic Message, Catholicity in Worship, A Divine Consciousness, and The Quest for Immortality. The last is especially revealing, since it gathers up the reasons and facts which formed the firm foundation of the writer's belief in immortality, and which enabled him to say: "Having cared for God's work as best I could in these earthly days, I can trust Him that He will care for me in whatever lies behind the veil." In these lectures he has left a rich legacy that will inspire many. In language as clear and beautiful as his character he has given a vital message, glowing with the hope and faith of his own joyous spirit. (Cokesbury Press, Nashville, Tenn.; \$1.50.)

#### A New Hymnal

*The American Student Hymnal*, edited by H. Augustine Smith, comes as a well-nigh model book at a most opportune time. Not only does the youth movement need a hymnal that can express its aims and aspirations and worshipful moods, but in its weariness with the jazz maudlin music that has crept into our Sunday school

books it is ready to welcome a hymnal that appeals to the lover of noble words wedded to inspiring tunes. Dr. Smith's name on the title page is enough to assure the contents, both as to music and words. He has rendered the churches a great service by his church hymnal, and now the young people are made his debtors for the best if not the only hymnal of its class, designed specially to meet their needs, in college and university chapels, in conventions, and in church. The editor set himself to the task of finding out whether religious songs that will satisfy the cravings of the modern spirit are now available, and the answer is an optimistic yes. The new offerings are numerous, and as the editor suggests must be studied and taught. To the earlier Latin and evangelistic hymns "have been added the most rugged and spiritual of present day lyrics, set to tunes that have lift and vigor." Some of the subject groupings will indicate the newer elements: The Great Companion, God of the Open Spaces, God of the City Streets, The White Comrade, Torch Bearers, Knighthood's Oath and Vigil, The House of Brotherhood, Good Cheer, Social Justice, and Each in his Own Tongue. There are unison and responsive readings, and aids to devotion and worship. The new Hymnal is a delight to one who believes that church music should not be allowed to degenerate to music hall and commercialized standards. As for the typography, it is only necessary to say that it is published by the Century Company in the artistic style for which that house is noted. We hope it will do what the publishers opine, "mark a new era in hymn singing in the English language." (\$1.75; \$1.35 per 100.)





## HELPING HAND

### The Judson Fund

A SURVEY OF PROJECTS OF THE WOMAN'S  
AMERICAN BAPTIST FOREIGN  
MISSION SOCIETY

Great areas in the Orient are dependent upon the finding and training of Christian leaders in order to insure the permanency of the native churches which are made up of men and women, boys and girls, just as in our own land. The prime necessity today is to develop leaders for evangelizing and educating their own people. It has ever been the purpose of the Woman's Society to strengthen its work at all points where both the need and the response have proved to be greatest. Therefore, in making a list of projects to be included in the Judson Fund, a descriptive review of which will be found on pages 263-269 of this issue, the special items take into account requests from the ten fields.

*Training for Christian Leadership.*—This project offers unlimited opportunity for developing the spiritual life of countless numbers of women and girls, and bringing them into a realization of personal responsibility for being interpreters of the Christ whom they serve. In view of the important place that women are occupying in all lands, it is self-evident that every effort must be made to train Christian leaders. Outstanding pupils in our schools often come from very poor homes, and sufficient funds have not been available for assisting in their education. The definite training is many sided, and consists in building up a group of Christians who will be able to lead others in the establishment of Christian communities and homes and churches, and in the creation and cultivation of the spirit of service. The very minimum for this item in the fund is a \$10,500.

Miss Ellen J. Peterson of East China is greatly encouraged for the future outlook in China as a result of the work of trained leaders. She writes: "The thing that I feel is most hopeful in our mission work is that Chinese leaders are feeling the responsibility for the work of the kingdom and that they feel their own limitations and welcome the advice and help of the missionaries. They still need and want us. What has made me so happy this year is that we have added three new Chinese Bible women to our staff of workers."

*Native Staff.*—Assam, Bengal-Orissa, South India, South China, and East China are calling for native helpers, trained leaders for positions of responsibility. There are young women available if funds are provided for their salaries. The small amount of \$6,500 will make it possible to secure these workers for at least a short period.

Missionaries who have been fortunate enough to secure native trained assistants testify to the worthwhileness of the service rendered. Miss Vickland of Assam writes: "We have at present the best staff in the history of the school, no teacher being less qualified than senior trained. One teacher has had two years of Normal Training at Isabella Thoburn College in Lucknow after her High School work, another has had several special courses. She is experienced and gifted along many lines and is really our strongest teacher. Another has her B. A. degree and a wonderfully fine spirit that enhances the value of her degree. The total number of native teachers on the staff is twelve."

Many illustrations might be given from the various fields, for there are 9,615 workers, teachers, physicians, preachers and nurses associated with the missionaries of the two societies in their work on the ten fields.

Ma Thein Yin, whose photograph is here given, passed her B.A. examinations in Judson College, March, 1927. She did not have her twentieth birthday until the following November. Her family is a Christian one, and one of her brothers is now an evangelist in the Pegu District. Ma Thein Yin passed her High School examinations at our Kemmendine school. Now she is headmistress and teacher in the Pegu girls' school.

*Equipment.*—If we acknowledge the need of trained leaders and an adequate native staff, it follows logically that these devoted workers should be given tools with which to work. A missionary writes, "We need workers if we are to meet opportunities. But it breaks life to have to work without equipment. It is making bricks without straw." Indispensable equipment for the hospitals, schools, and churches which we plan to build as well as for the necessary equipment of buildings we now have, calls for \$17,750, and this has been included in the Judson Fund

for women's work in the Congo, in Assam, South India, Burma and the Philippines.

*Buildings.*—No new projects are to be undertaken in this special enterprise. All buildings will simply make it possible to continue the work already well established. The total amount needed for six countries is \$82,850. This includes a residence in Congo. In Assam there are imperative needs in schools, and for an infirmary, Bible woman's house, and the Gauhati hospital. Burma pleads for the "school without a roof," and for other girls' school buildings. South India needs three or four dormitories, a school house and a girls' school building. South China asks for help and West China presents a good argument for a girls' dormitory.

Very dear to the heart of all women is the Judson College enterprise in Rangoon, Burma. This is a joint work of the two societies, \$55,000 being the share of the Woman's Society for buildings. The Woman's Department of Judson College



MA THEIN YIN  
A 1927 GRADUATE OF JUDSON COLLEGE

opened in 1910 and 17 years later (1927) there were enrolled 72 women. The number of girl students is limited at present by living conditions and will be until the new hostel is erected. This is the only Christian College in all of Burma. The girls come from Morton Lane, Mandalay, Kemmendine and from the High and Middle schools of our mission in Burma. These young women are proving themselves to be real Christian leaders in educational work and in the religious life of the College and community. They share in the gospel team work, and have their own religious classes. The new hostel will provide for 125 students and four missionaries, also several members of the staff. There will be a main dining room and gymnasium for the girls.

**Restoration and Upkeep.**—Buildings have a way all their own in all lands of needing emergency repairs. Especially is this true in countries that are infested with the industrious white ant. A missionary has said that she never wishes to hear a sermon preached on the text, "Go to the ant, thou sluggard." The white ants of the Orient work in the beams of the walls and floors, unbeknown to the occupant oftentimes, until the corner of the house sinks or the floor gives way. To prolong the life of inside beams, oil must be used regularly, as the final expense of new ones is enormous.

From one station comes a call for a new roof, from another the necessity of repairing walls, porches, etc. For six years no provision has been made in the regular budget for upkeep of buildings on our ten mission fields, and the minimum sum is \$10,400. A typhoon, a cyclone or a flood may come upon a station overnight, as recently happened in Nellore, South India. The cost of restoration of this loss in Nellore by cyclone is \$20,000.

**Retirement of Missionaries.**—In addition to the imperative needs on the field, there is an amount set aside of \$5,000 which will enable missionaries of the Woman's Society to take advantage of the Pension plan of the Ministers and Missionaries Benefit Board.

**Missionary Staff.**—Amid all the pleas from the missionaries for increased native staff and provision for the training of Christian leaders, it must not be forgotten that missionaries from America are needed everywhere. Eight single women in addition to those provided in the approved budget are imperative for Assam, The Congo, Burma, Japan and the Philippine Islands. It costs approximately \$5,000 to send a missionary to the field for a term of service. The total item for the Missionary staff is \$45,000.

In spite of depleted missionary staff on the fields, the missionaries are carrying on bravely and with cheer. One writes, "I am not one of those who believe that the best days of mission work are either all behind or all before us. The church and Christian institutions are being weighed and measured as never before. Never was interest, enlightened and patient, more needed. May the church at home not miss its opportunity of prayer for and fellowship with the younger church in China at this time."

From Miss Violetta Peterson of Rangoon, Burma, comes this message: "Hear our girls singing 'Conquering now and still to conquer,' followed by 'Give of your best to the Master.' From the depths of our hearts we pray. Dear

Master, help our girls each one to put these songs into daily action."

**Evangelism.**—The heart of every missionary message, the supreme motive of the missionary call is Evangelism. It is the beginning and the end, the motive power and the ultimate goal of the 211 missionaries in active service of the Woman's Society. There are definite phases of evangelistic work which must be strengthened, and so \$14,000 is to provide for some native evangelistic workers, for the upkeep of a few Fords and ox carts, and for travel of evangelistic workers. Missionaries are reporting that there was never a time when the finding of enquirers was easier, and that the youth of many lands are eager to hear of Jesus and to follow Him. But the need is for leaders.



## TIDINGS



EVELYN BRIGGS CRANSKA MEMORIAL HOSPITAL IN MANAGUA, NICARAGUA

### Medical Work in Nicaragua

Arriving in Managua, November 7, I had a very cordial welcome by the other missionaries and have found the Colegio Bautista to be a real home. Since the hospital was my chief interest, a few days after arriving I found myself with some of the other missionaries examining every corner from top to bottom and the beautiful grounds that go with it. Although it is a very attractive building and in a wonderful location, many repairs will have to be made.

As Managua is full of disease and sickness and since the news that the nurse was here for the new Baptist hospital

spread rapidly, I had not been here many days until I started to go out into the homes where I was called on account of illness. In the first home to which I was called a small girl had been burned. The homes were so different and seemed terrible at first, but I have become used to them now and realize that they are home to them, just as our houses in the states are home. I enjoy the children and have made friends with them and their mothers through my poor Spanish and sign language. I leave tracts and gospels in the homes and once in a while one of the missionaries goes with me to tell them the story. Much of my time is spent in



studying Spanish so that I will be prepared to manage the hospital.

There are many slight illnesses among the school girls which I help to care for and in this way become acquainted with them. They are fine girls.—*Ruth Curtis.*

### Therefore Pray Ye

BY MARY E. BLOOMER

Were you ever forced to pray when you felt all the time you were asking for the impossible, when nothing but a desperate need and an abiding faith that "all things are possible with God" kept you at it? Managua Christians faced this problem, but prayed it through.

No Christian Hospital for their sick and dying—no nurse to help them in their distress—no money with which to purchase the smallest comforts—nothing but God and His promises. Last year there were several cases where our believers felt their loved ones had been mistreated and finally they said, "We are poor, but let us give what we can and let us pray constantly. Surely God will at least give us a house where our sick may be cared for." So they started to pray and they started to give. Sunday after Sunday barefooted women and underfed children put their pennies into the hospital box and when one Sunday a woman gave fifteen dollars it seemed to the people the hospital was assured. But they kept at it.

Up in the States a woman's heart was touched by this giving out of such extreme poverty, and a memorial gift in honor of a Christian mother was made, which enabled the Woman's American Baptist Home Mission Society to purchase a building formerly occupied as a private hospital, a building surrounded by quite a bit of land and only about three-quarters of an hour's distance from Managua. One Sunday morning the gift was announced in Sunday school. You should have seen the effect of that announcement. Faces saddened by extreme poverty and the daily struggle lighted up as if with a holy joy—then in a soft, low voice, one of the high school boys sang "Ninety and Nine." A deep hush stole over the church and many were weeping. God does answer prayer! God had answered prayer! Their hospital was assured. Then the people were anxious to learn how much they had raised, and when their pennies were counted the amount was \$315.00.

When the church began to pray for the hospital, three of the girls in the boarding school held an animated conversation with the principal. "When we get the hospital we'll need nurses, will we not?"

"Certainly," said the principal. "Well, then," said the girls, "when we graduate we are going to the Presbyterian Hospital in Guatemala and take training." And graduating a year ago this last November they proceeded to Guatemala and entered the class for probationary nurses. They believed prayer would be answered and began preparing for the answer.

But a hospital and even probationary nurses cannot function without a registered nurse, so again prayer was resorted to. Out of a clear sky a young woman who had been a nurse in a hospital out in the Middle West applied for an opportunity to do Kingdom service. The Managua proposition was laid before her and she gladly accepted. Again a hospital—a nurse—but no salary. The answer, —prayer, and increasing prayer.

One morning a letter was in the mail and in the letter a check given as a memorial to an aunt who had gone home. This check together with a few small ones previously received took care of the nurse's passage money and her salary until the beginning of the next fiscal year.

A Men's Class having heard of the need of a hospital in Managua had sent a sizable check which was used to purchase hospital beds, and the money necessary for repairs and other equipment has been promised by still another Baptist layman.

Tennyson rightly says, "More things are wrought by prayer than this world dreams of." *Therefore pray ye.*

### The Healing Trail

BY MIRIAM DAVIS ROHL

**DIRECTIONS:** Plan a regular White Cross meeting. Do not limit the work to quilt blocks, but prepare dressings, picture cards for children, scripture verses on cards for distribution, magazines and books. As this is a meeting where nearly all of the members will be busy with handwork, select several women to do the scripture reading and tell of the references given in *From Ocean to Ocean*.

**SCRIPTURE:** Matthew 4:23; 3:1-5, 10, 11.

**LEADER:** Show how Christ was an example of going about and ministering to the afflicted, and that the missionaries are endeavoring to give the message at the hospitals and clinics.

*The Healing Trail. Annual Report, page 8.*

1. Sign Posts on the Trail.

Preventative Routes, clinic inspection. Page 52.

Catching Religion. Pages 75, 78.

Tonsils Plus Prayer. Page 96.

2. Houses of Healing.

White Cross *Annual Report*, Page 12.

Carrying Health Out. Page 255.

**PRAYER:** Pray that the hands of healing may stretch forth and take care of broken bodies and souls and may be a means of many seeing the grace of Jesus Christ; pray that international scars also may be forgotten in the common worship of a universal God.

Copies of *From Ocean to Ocean* may be secured for 40c from any Literature Bureau. A new leaflet, "Women on Home Mission Fields," is excellent material for a two to four minute speech on home missions.

### New Year's at Brooks House

At five-thirty on New Year's Day our young people conducted a very impressive Candle Lighting Service. Mary Bender, filled with aspiration for higher and better living, led the meeting. The only light in the chapel was that of the candles. As from the Christ candle she lighted the candles of beauty, character, courage, faith, health, truth and service and gave expression to the value of these qualities in the life of an individual, there was a stillness that permeated our chapel and gripped the young people. Then when Mary asked all who would like to have these qualities in their lives strengthened to bring their candle and receive the light from the Christ candle, all came forward, and as we stood with lighted candles and sang, "Oh Jesus, I have promised to serve Thee to the end," each one resolved within himself to go forward into the New Year with Christ.

I have watched this group of young people for the past eight years develop into manhood and womanhood, and to know that they have caught a vision of the Christ gives me the greatest satisfaction possible. Last October we had Brooks House Night at the Hammond Church, and when the invitation was given for those who wanted to accept Christ as their personal Saviour, four of the girls from our vesper group went forward. Mary Gurshansky was one of the girls. She is president of the vesper group. On Christmas day she greeted me with this lovely message, "This has been such a happy Christmas for me because Christ has been made real to me and I want to serve Him by doing something for others." Now she is teaching a Sunday school class of girls nine years old. It just seems that when one gets the spirit of the thing he just can't shake it off. It carries on all through the day. Mary works for a dentist and is meeting all kinds of difficulties in standing firm in her belief, and many lives are being influenced by the position she has taken. —*Jennie B. Bewsey, Headworker.*



### Changes on the Field

Only one appointment has been made altho many resignations have been accepted and leaves of absence granted. Miss Marjorie Hall was appointed missionary-kindergartner to the Howard School, Puebla, Mexico. Resignations were accepted from Lucille McCrary, housemother at Kodiak, Jeannette Wright, cosmopolitan missionary in Los Angeles, Leona Moore, kindergartner at the Italian Christian Center, Philadelphia. Leave was granted to Minnie Jung, missionary at the Christian Center, Weirton, W. Va., E. Mae Case, missionary to cosmopolitan people, Youngstown, Ohio, and Charlene Bonstel, missionary to the Chinese at Locke.

Miss Clara L. Kimball was long an auxiliary member of the Board of the Woman's American Baptist Home Mission Society, and served actively on the regular Board of Managers when the

executive offices were moved to New York in 1920. Her influence extended from the Emmanuel Baptist Church in Brooklyn through the Long Island branch of the Society to many a missionary on the field. In its minutes of appreciation, the Board says:

"The Board of Managers of the Woman's American Baptist Mission Society wish to record upon their minutes and to express to the family of their beloved fellow member and worker, Clara L. Kimball, their deep and abiding sense of loss and their heartfelt and personal sorrow because of her going to the other and better home on January 4th. The strong yet gentle personality of Miss Kimball, her clear conception and sound judgment, the sweetness and beauty of her Christian character, and her whole-souled devotion to her Lord and Master, not only endeared her to us, but made her a wise and faithful counsellor to whom we could turn at all times."

only at the earnest solicitation of the Board consented to withdraw his resignation temporarily, and

*WHEREAS*, the Board on February 14, 1928, accepted his resignation, although with the greatest reluctance, recognizing that the basic reason for originally presenting his resignation remained unchanged, and

*WHEREAS*, in his capacity as chairman of the Board, Dr. Anderson has guided the Society through these recent critical years in its history with steady hand and inspiring leadership and has rendered to the foreign missions cause a service of extraordinary devotion and of Christlike character, with the result that the world missionary enterprise of Northern Baptists has been lifted above the arena of theological controversy and party difference and has enlisted the hearty and united support of the great body of the denomination, and

*WHEREAS*, Dr. Anderson in all his public utterances on behalf of the Board has so admirably served as the spokesman of the Board and has so clearly and comprehensively voiced its policies that all who heard could understand, and

*WHEREAS*, in his personal relationships with the members of the Board he has to an unusual degree exemplified the spirit of brotherhood in Christ and in his relationships with the secretarial staff especially has maintained a fellowship of intimacy, sharing their burdens and problems at considerable sacrifice of his own time and strength, therefore

*BE IT RESOLVED*: That having accepted with great reluctance and sincere regret the resignation of Dr. Frederick L. Anderson as chairman of the Board of Managers of the American Baptist Foreign Mission Society to take effect March 11, 1928, the Board hereby expresses and incorporates in its permanent records its profound sense of enduring debt which the Society owes him and its deep and abiding appreciation of his loyal, faithful, inspiring service as chairman of the Board, and furthermore

That the Board assures him of its high and affectionate regard and its earnest hope that, although having relinquished the responsibility of chairmanship of the Board, he may nevertheless continue for years to serve on its membership and thereby give the Board the benefit of his counsel and his rich experience in guiding the affairs of the Society.

At the same meeting of the Board Dr. Herbert J. White who has been serving as Vice-chairman was elected Chairman and O. R. Judd elected Vice-chairman.



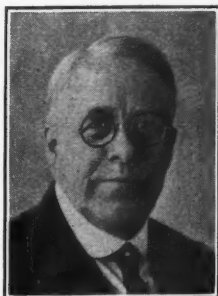
## THE FAR LANDS

### A Notable Chairmanship

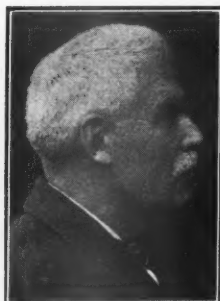
In view of the resignation of Dr. Frederick L. Anderson as Chairman of the Foreign Mission Board, a special committee was appointed by the Board at its meeting on February 14th to formulate a suitable expression of the Board's appreciation of Dr. Anderson's long and distinguished service as chairman. He had resigned solely because the increasing pressure of his work at Newton Theological Institution made it impossible for him to continue to give the extensive time and labor which the chairmanship involves. At the Board meeting on March 13th the special committee presented its report, which was adopted unanimously as follows:

*WHEREAS*, at a regular meeting of the Board of Managers of the American Baptist Foreign Mission Society held February 14, 1928, Dr. Frederick L. Anderson, for nearly eight and one-half years chairman of the Board, presented his resignation as chairman, to take effect March 11, 1928, this being with two exceptions the longest term of continuous service as chairman in the 114 years' history of the Society, and

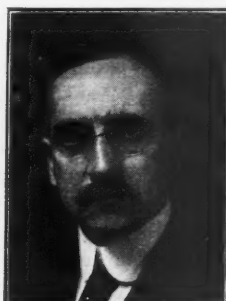
*WHEREAS*, the Board of Managers recalled that more than a year previous Dr. Anderson had on January 10, 1927, presented his resignation, the sole reason being that he could no longer continue to give the necessary time and labor which the chairmanship involves, and had



Herbert J. White, New Chairman



Frederick L. Anderson, Retiring Chairman



Orrin R. Judd, New Vice-Chairman

### An Announcement

In order to assist in the special effort known as the Judson Fund whereby the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society are undertaking to secure one million dollars for Judson College in Burma and other outstanding imperative needs in the work of the two Societies, the Board of Managers of the Foreign Mission Society at a recent meeting invited Rev. George W. Cassidy, D.D., now pastor of the First Baptist Church, Long Beach, Calif. to enter the service of the Society as Field Secretary.

In the judgment of the Board, Dr. Cassidy is well qualified to assume the responsibilities of this new relationship. He has had several successful pastorates, one of them being a notable ministry of over twelve years with the First Baptist Church of Wichita, Kansas. Prior to the New World Movement he served as District Secretary in the Southwest succeeding the late I. N. Clark, and during the New World Movement he was Promotional Director in the State of Iowa. With this pastoral and general denominational experience he comes to the Society particularly well qualified to present the cause of foreign missions to our constituency.

Dr. Cassidy has accepted this call to service and expects to begin his work with the beginning of the new fiscal year, May 1, 1928. He will serve in the central area with his headquarters established at Chicago. Field Secretary A. W. Rider, who is also associated with the Judson Fund effort, will continue to represent the Society in the Far West and on the Pacific Coast, while Dr. F. King Singiser, whose appointment was announced several weeks ago, will serve in a similar capacity in the eastern area.

### A Medical Campaign in Africa

BY HOWARD M. FREAS, M.D.

The sleeping-sickness work continues to occupy the largest share of my time. Since last December I have examined or re-examined over 13,000 persons for sleeping sickness. There are at least twice that number in our field and each one ought to be re-examined once a year. The Government cannot supply an "Agent Sanitaire" to do this work, and so it is up to the mission doctor. From the standpoint of saving lives this is the most worthwhile bit of work that we medical missionaries are able to do, although it is not as dramatic or spectacular as an operation. Prevention still holds a place secondary to cure in the

native mind. But can we wonder at this when we realize how little preventive medicine would be available if it were not for such institutions as the Rockefeller Foundation. It is due to the research work of Dr. Pierce of the Rockefeller Institute that the most successful medicine for African sleeping-sickness has been produced. The Rockefeller Foundation has only recently stopped sending a free supply of this drug to medical missionaries throughout Africa. The Belgian Government is supplying a drug which is similar to triparasamide but is not as effective. We would like to see sleeping-sickness wiped out of Africa, as yellow fever has been eliminated in South and Central America, but that seems out of the question at present with the wide distribution of the tsetse fly, the innumerable wild animals which act as carriers of the trypanosomes, and the thousands of natives who are not seen by a doctor.

On September 5 I had the joy of greeting my sister near Banana, at the mouth

of the Congo River. She is planning to leave me the first week of the new year. She has filled a big place and has had to take care of the station medical work for two weeks when I was called elsewhere. Then for another week she had the job of nursing me while I was laid up with a fractured rib following a collision with a tree stump while riding my bicycle on the 23rd of October. We had expected to do several major operations in October, my sister doctor and I, but my bicycle accident and professional visits to three neighboring stations interfered.

Another school year is well under way at Banza Manteke and Nsona Mpangu. Here on the hill top we have 116 boys and 6 girls under the able care of Mrs. J. E. Geil and Miss Mary Bonar, while at Nsona there are 66 more boys in school, with Mrs. C. E. Smith and Mrs. F. G. Leasure as teachers. Our schools had hardly commenced before a small epidemic of chicken-pox made its appearance, a dozen cases in all.



## THE HOME LAND

### News from Colporteur-Missionaries and Chapel Car Workers

*W. E. Houghton, Indianapolis.*—Assisted in meetings and field work at our new North Church in Indianapolis; 27 came into the church, 18 by baptism. The church was organized with 18 members.

*F. W. Wittenbraker, Gillette, Wyoming.*—We now have a Baptist Mission Board for Campbell County, composed of members of Gillette Baptist Church.

*Charles H. Hampton, Los Angeles.*—An effort is being made to unify Negro Baptists in Northern and Southern California. Two evangelistic campaigns resulted in 20 conversions.

*T. D. Leyba, Pueblo, Colo.*—I was surprised when I found a sick man on the road who told me that he never had heard the gospel, and he listened with interest to the message of salvation.

*G. B. Castellini, Fredonia, N. Y.*—I had 10 cottage meetings, with an average of 9 present. I preached to a large meeting of Italians in Laona, over 100 being present. As soon as we have a meeting place in Fredonia good work will result.

*J. A. Bauermann, Buffalo.*—It was my privilege to lead four to the Saviour,

among them a man on his death-bed. I prayed with him twice the last day of his life. Just after my last prayer shortly before midnight he said, "I am happy."

*J. D. Chappelle, San Francisco.*—It seems easier to get conversions and baptisms now than for the past five years. There are indications that the people and churches are turning prayerfully to the Lord. Witnessed 37 conversions, received 29 for baptism, and 21 others joined the churches by letter and otherwise.

*W. L. Haines, Wilmington.*—Delaware Convention has purchased a fine site at 26th and Jefferson Streets, where a new church mission will be instituted. Preaching and teaching at Holloway Village, a settlement of poor people, six miles from nearest church or Sunday school, bring encouraging results.

*P. J. Villanueva, Los Angeles.*—The religious spirit is awakened among the Mexican people on account of conditions in Mexico. They are anxious to know the truth. Some of them listen with interest to the preaching of the gospel. We organized one church at La Joya, three miles southeast of Fullerton, California, with 14 members. Rev. M. D. Castillo is pastor in charge under convention appointment.



### A "Normal Sunday"

Rev. J. D. Chappelle, missionary in charge of Chapel Car *Grace* recently assigned to a wide territory in Northern California, describes below what he terms "a normal Sunday for the chapel car missionary."

I addressed the Sunday school at ten a. m., preached to the morning congregation at the hour for worship, preached to men only at 2:30 p. m., addressed the young people's society at 6:30 p. m., and preached to the congregation in the evangelistic services at 7:30 p. m. First and last during the day, in all the services, twenty-seven persons confessed Christ. In addressing the Sunday school, I quoted a few lines of a poem, casually remarking that the entire poem was now in print in a certain published volume, which could be had for a nominal sum. Before the day was over, three women came and asked if I could tell them where they could find the volume. I said, "Sure! I will come and see you tomorrow." Three volumes were sold for 75c. In telling a story to a junior class, I remarked that our denomination was handling some excellent helps for people who liked the story method of teaching. At the conclusion of the service the teachers of two of the classes came to me and said, "I wonder if you could help us to secure some good story book for junior work." I said, "Sure, I can. I will come and see you tomorrow." I took orders for two story books for \$4.25. At the preaching services, I eulogized the Bible and emphasized the necessity and the desirability of giving the Bible a chance by having it ever present in the family department of the home, and pointed out the fact that the American Baptist Publication Society was making a strenuous effort to make such service possible in every home by printing the Bible in the language of every family that lives in this land. Three heads of families told me they wanted Bibles. "I will see you early in the morning," I said. Orders for Bibles amounting to \$13.75 were taken. This is not necessarily selling on Sunday, it is simply doing what salesmen and business men call "creating a buyer's demand."

On Monday we had the names of the 27 persons who had confessed Christ the day before and several others who in some manner had expressed an interest during the day, including those who wished to secure Bibles and other religious books. This follow-up work will constitute a good week's work. Not one hour of any day will there be the necessity of "sniffing a cold trail;" the whole week through we will be warmed and urged on

by the flames of evangelism. The next Sunday this program will in many respects be repeated. Then will come the parting hour, when our chapel car will be pushed up behind and hitched on to the train south and we will hear their "Good-by, and God bless you," as we roll on to another town, leaving behind us an hundred open doors for the servants of God. We hope to do a good work in California.

### In the Land Beyond

While working back in the mountains east of Stites, Idaho, eight miles from the end of the railroad, a place which can be reached only by a four-mule team or on horseback or with a Ford, I stopped at the home of a family consisting of father, mother, son and daughter. These people had the respect of the community, but were not Christians. I talked with the mother and daughter aged eleven. The mother was not greatly interested in religion. One evening two weeks later, I preached in a little school house in that community. They came, but were seemingly indifferent. One day I telephoned to see if I might call at their home and was permitted to come. As soon as dinner had been served, the wife left for town and spent the night with her mother; and I had a visit with her husband for about two hours. This was on Wednesday. The following Sunday they were all present at the evening service, and when the invitation was given all but the son were happily converted, and on Monday evening the son came, bringing his pal with him. The happy time of my life was Monday evening when I stayed over night with them and erected the family altar. The following Sunday all were baptized, and they are giving the best of service to their Lord and Saviour. —Fred Mathis, Colporter-missionary.

### A Definition of City Missions

"The function of a Baptist city organization is to stimulate denominational co-operation as against an extreme congregational independence: specifically to promote cooperative evangelism; a co-ordinated city plan of religious education; a program of social welfare, and to supply religious advantages to every community according to need whether in destitute downtown fields, in foreign-language communities, or in the more favored residence sections."

That is the way Dr. Charles H. Sears, General Secretary of the New York City Baptist Mission Society, recently stated it.

A week or two before his death, Dr. Frank M. Goodchild paid this tribute:

"Every year my admiration of the New York City Baptist Mission Society increases. The rare wisdom of its General Secretary in solving the perplexing problems he has to meet; the single-mindedness of its workers in the mission station and in the field; and the high ideals of evangelization and social service pervading the whole Society, make it a marvel of efficiency that commands the entire confidence of the churches."

☆☆☆

RECENT SPIRITUAL advances made by Comanche Indian Baptists in Walters, Oklahoma, culminated in 23 baptisms, mostly adults, and the organization of the Walters Indian Baptist church with 40 members. The Indians are contributing toward a fund for a church building.

☆☆☆

THE BOARD OF TRUSTEES of Storer College, the Baptist school for Negro youth situated in historic Harpers' Ferry, W. Va., has authorized an expenditure of \$35,000 for the rebuilding of Anthony Hall, destroyed by fire a year ago.



CHILDREN'S MEETINGS IN THE CHAPEL CAR "GOOD WILL" AT MEDFORD, OREGON





## FROM THE WORLD FIELDS



THE BASEMENT and all the balconies of Emmanuel Baptist Hospital, Capiz, Philippine Islands, had to be used last year to provide space for beds. In all, 1,167 in-patients were cared for. All patients in the Hospital read the Bible, and those who are able attend the daily prayer meetings. A Sunday school for children of the neighborhood has an enrolment of nearly one hundred.

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APPROXIMATELY a thousand baptisms are reported by Rev. R. B. Longwell for the three Naga tribes being reached by mission work that centers in Impur, Assam. More than four thousand Christians gathered for the last Ao Naga Association. It was held in the village of Ungma, from which, fifteen years ago, the only Christian family were banished as undesirable citizens. For the great Association meeting, non-Christians worked with Christians to build a tabernacle and prepare food.

☆☆☆

THE CLINTON AVENUE BAPTIST CHURCH of Newark, N. J., under its own roof hospitably affords the meeting place for a Czecho-Slovak church which is regularly supplied by Prof. Andrew Slabey of the International Baptist Seminary of East Orange. At a recent service four converts were baptized. The church is accumulating a fund to purchase a building for a church home.

☆☆☆

JACKSON COLLEGE, Jackson, Mississippi, recently entertained a ministers'

institute of two weeks' duration with an attendance of 100 colored pastors and other Christian workers from all parts of the State. Services of four ministers of the Baptist State Convention Board (white) were secured.

☆☆☆

THE MEXICAN BAPTIST CHURCH of Joliet, Illinois, of which Rev. Florencio M. Santiago is pastor, has been recognized by the Aurora Association. Miss Alice H. Spencer was one of the first workers on this field. The women of Baptist churches of Chicago and vicinity in their White Cross activities have assisted the work very materially.

☆☆☆

ON JANUARY 1, four boys and three girls were baptized at Myitkyina, Burma, the most northern station of the Burma Mission. Rev. and Mrs. G. J. Geis are in charge of the work at Myitkyina.

### Foreign Missionary Record

#### SAILED

From New York, February 29, on the *George Washington*, Miss Agnes Anderson and Miss Alice Jorgensen, for Belgian Congo.

From New York, March 2, on the *Berengaria*, Mr. and Mrs. G. W. Supplee and three children and Mrs. W. J. Lambert, for Assam, and Dr. Glen W. Tuttle, for Belgian Congo.

From New York, March 6, on the *Laurentic*, Miss Mabelle R. Culley, for South China.

From New York, March 10, on the *Ausonia*, Rev. and Mrs. Edwin Erickson, for South India.

#### APPOINTED

Miss Alice Jorgensen, at the meeting of the Woman's Board on January 16.

Mr. and Mrs. J. Russell Andrus, Rev. and Mrs. Lester O. Hooks and William C. Osgood, at the meeting of the Foreign Board on March 13.

#### BORN

To Rev. and Mrs. G. D. Josif, of Rangoon, Burma, a son, February 23.

To Rev. and Mrs. S. H. Rickard, Jr., of Rangoon, Burma, a son, March 2.

MISS MINNIE POUND, whose station is Bassein, Burma, is taking her well-earned rest in the home land. Miss Pound is the only single woman missionary left among the Pwo Karens in Burma. She is rejoicing in the fact that there are so many good helpers among the Christian Karens when missionaries are growing so few.

☆☆☆

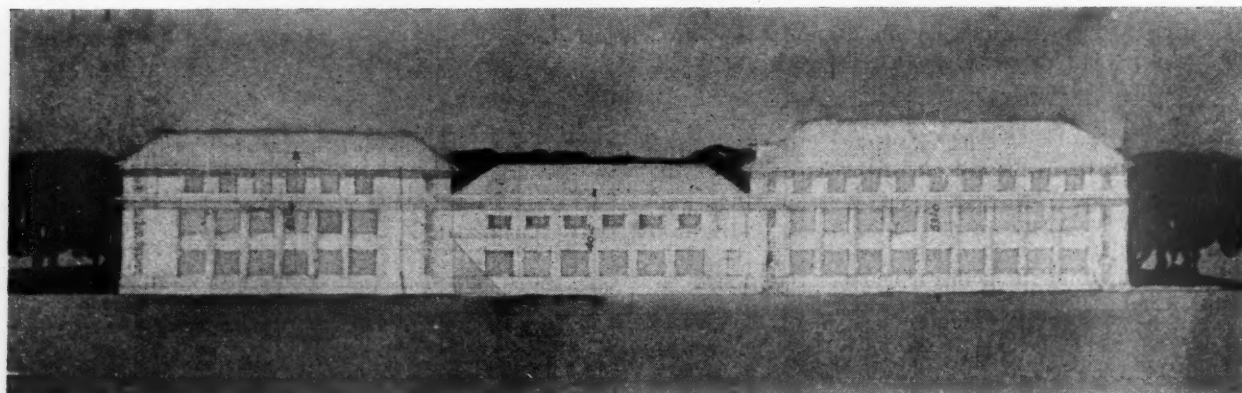
MRS. S. W. STENGER, in Madras, South India, directs a Child Welfare Center. Last year 13,506 children were treated, and 3,032 were fed. She has recently started a club of young college women who found their lives restrained and narrow, and wish for some expressional activity. They are raising money for a Child's Social Center, where they can take turns working among the children of the poor districts.

☆☆☆

AT GARDEN GROVE, Independence, and La Joya, California, during evangelistic meetings made possible by the auto chapel car of which he has charge, Rev. P. J. Villaneuva recorded 104 public confessions of Christ. A Sunday school was formed at La Joya, the work at the other two towns already having been organized.

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SINCE ITS establishment the Baptist Theological Seminary at Hamburg, Germany, has sent out 480 graduates to become Christian leaders in Germany and other European countries. Northern Baptists cooperate in the work of this institution. For the three years from 1924 to 1927, the German Baptist Union reports 11,370 baptisms.



ARCHITECT'S SKETCH OF SIDE VIEW OF PROPOSED NEW ADMINISTRATION BUILDINGS AT JUDSON COLLEGE. SEE PAGES 263-269

## Around the Conference Table

### Program of Service

The following Program of Service has been adopted by Baptist women for 1928-1929:

#### A CALL TO CONSECRATION

Consecration of our all—the true stewardship.

"Take myself and I will be, ever, only, all for Thee."

#### I. Consecration—Communion with God.

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray."  
Luke 11:1.

Deepening the spiritual life through prayer and Bible study as the starting point for Christian service.

Personal prayer and Prayer groups.

Special prayer for definite people and work. Use *Book of Remembrance*.

Observance of World Day of Prayer.

#### II. Consecration—Conviction of the need and worth-whileness of our work.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and lo, I am with you always." Matt. 28:19, 20.

Approximately 70 per cent of the women membership of our churches are not enrolled in missionary societies.

We need to remind ourselves that there are large geographical areas unevangelized that are the sole responsibility of Northern Baptists.

"We must not shut our eyes to the great realms of life, near or far, that are calling today, mutely perhaps, but as vividly and pitifully, for a remedy which Christ alone can supply by His spirit and truth."

#### III. Consecration—Concentration upon the task.

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

Personal effort to win souls.

Personal service in the Woman's

Society, W.W.G., Sunday School, or other organizations.

Meetings planned with definite aims.

Yearly programs planned in advance.

Use magazine MISSIONS and missionary literature.

#### IV. Consecration—Constancy in service.

"Be ye steadfast, immovable, always abounding in the work of the Lord."  
1 Cor. 15:58.

Every member in her place at every meeting.

Every officer discharging her trust.

Every woman recognizing her responsibility to promote the missionary interests and giving of her church.

#### V. Consecration—Comradeship with God.

"And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"  
Luke 24:32.

Consciousness of His presence.

Consciousness of being a co-worker with God.

Consciousness of companionship in effort with other women in our churches, community, country, and throughout the whole world.

#### STANDARD PROMOTIONAL PROGRAM—

NORTHERN BAPTIST CONVENTION

January—Missionary Information.

February—Quota Acceptance.

March—E. M. P.

1-12 monthly payments by churches.

Missionary Committee in Every Church.

Missionary Committee in Every Association.

Association.

Special Sessions of Associations.

#### USE CLOCK POSTER.

##### GOALS—

##### MISSIONS

In every pastor's home.

In every home represented in membership of Woman's Missionary Society.

In 50 per cent of homes of Church Membership.

Every expired subscription renewed.  
*Everyland*

Present goal 1500 subscriptions.

##### VISUALIZE MISSIONARY WORK.

Personalize work through pageantry, playlets, and impersonations.

### Lordship and Love

BY F. A. AGAR

The Saviourhood of Jesus is inextricably woven into his Lordship. To have a Saviour is to have a Lord and Master. If Jesus Christ is ours and we are His, of necessity He must be to us in a very practical way the Lord Jesus Christ. Therefore our whole life and its relationship to others must be lived as a steward under His Lordship.

One of the chief elements of our life is Love. We are stewards of His love for a lost world and of our love for the Lord Christ. Very plainly we are told "By this ye may know that ye have passed from death unto life because ye love the brethren." So let us just study for a few moments what a genuine stewardship of our love would mean to His kingdom, His church and our fellow Christians.

If we are strong and others are weak, our love and His Lordship should cause us to use our strength to help those who are weak. In the average local church, about half of the members are so weak and undisciplined that they forsake the "abiding in the vine" and the fellowship of God's people in the habit of worship. In many cases the abiding and worshipping people have so far forgotten love that there is no provision made for finding out who are disobedient and straying. Many a church member has not been in God's house in the company of God's people for the preached word to search their hearts for many weeks and months; yet no single person has made any attempt to bring them back into God's house and into a proper relationship with Him. They are unfaithful, but we also, who fail to help them, are not good stewards under His Lordship.

Perhaps the greatest single achievement that is needed in the average local church is to have love enough for our fellow members to send us out after them in prayerful visitation to re-enlist them for God and righteousness. Some church members attempt to evade this obligation and say it is not their business to do this sort of work. As well might a father and mother or an older sister or brother protest that it is no concern of theirs if the younger children do not get the necessary food to maintain life.

It is a well known fact that the people who worship with regularity are the people who give with regularity. Love is always self-giving. Great love seeks to give not as little as possible, but more and more all the time. Without giving there can be no love. With love there is

always giving. The Lordship of Christ is largely without avail to unsaved people unless we are good stewards of our possessions and give cheerfully and regularly as God has prospered us, to send the Gospel near and far. His Lordship is not an actuality when money in the possession of a professed child of God is not being contributed in proportion to the prosperity with which God has blessed him.

Giving based upon love is of grace, but giving from a sense of duty is neither disciplined nor proof of His Lordship. The mandate to give or to pay, if you want to be technical, is the result of God's ownership and Christ's Lordship. Our willingness to give is proof of our good stewardship and our loving obedience, and constitutes one of the acknowledgments of His Lordship over our life. Our stewardship, therefore, should lead us not only to give and to worship, but to persistently follow up, with loving ministry, those in the fellowship of our household who fail to give and to abide in the house of the Lord.

### Early Morning Prayer

In Psalm II a promise of complete dominion is made to the sons of God, upon one condition, and that condition is prayer. "Ask of Me and I will give thee." Prayer is the power to get things from God. The surrendered life, the life lived in and through Jesus Christ is the life that can know the power of prayer.

PRAYER SUGGESTIONS: That in all the work of the Northern Baptist Convention and the Baptist World Alliance, the Holy Spirit may have His rightful place of leadership; that President Coleman and President Mullins and all associated with them may have "wise and understanding hearts"; that God will remove all hindrances from every missionary agency that is advancing to obey His commands; that God will show Mission Boards and Societies the importance of establishing indigenous churches, of teaching converts to depend upon God to meet their own needs and to realize the importance of evangelization; that God's people may receive a clear vision and a conviction of the world's needs and may faithfully practise stewardship; that Spirit filled young people may be thrust into Christian service.

Grateful recognition of service well done is given to Mrs. Estey for her prayer suggestions each month during the past two years. This helpful service will now be carried on by Mrs. F. I. Smith, Prayer Leader for the Rocky Mountain District.

## Department of Missionary Education

### The World Thrust of Northern Baptists

DR. P. H. J. LERRIGO'S NEW BOOK

This new book, prepared at the request of the Administrative Committee of the Board of Missionary Cooperation, is an endeavor to sum up the missionary and benevolent outreach of the Northern Baptist Convention. It gives a résumé of all that we are doing in home and foreign missions, including the work of the state conventions and the city mission societies. It covers briefly the work of the young people's organizations and the Board of Education with the Missionary Education Department. It gives facts and figures as to the various fields on which we are working and the results which have been obtained in them. It presents important principles of stewardship and closes with a forecast of what the denomination should be doing to extend its work, both at home and abroad.

The book is written in story form and is adapted for use by all ages, especially among young peoples' and men's classes. The chapter outline is as follows:

I. *The Power House.* This chapter deals with the production of the power in the local church which enables us as a denomination to reach out into the needy areas of the world's life. It covers the work of evangelization, missionary education and church finance.

II. *Youth Flames to Some Purpose.* This chapter sets forth the work of the young people's societies, the Missionary Education Department and the schools and colleges of our denomination, and shows that a great army of young people is being raised up who may be expected in the days to come to carry the burdens of the Kingdom work and to reap yet greater harvests in the world fields.

III. *Pursuing the Frontier.* This gives in brief the story of the Christian conquest of our own land and outlines the work of the missionary organizations, home, state and city, cooperating in this country.

IV. *High Adventure Overseas.* This chapter states the principles upon which our foreign mission enterprise is based and gives an outline of what is being accomplished together with a review of the present situation, political and missionary, in the great mission fields of the world.

V. *Permanent Structures.* This chapter presents several outstanding examples of constructive work undertaken by the denomination and carried to a large degree of success.

VI. *Plain Talk.* This chapter gives figures as to our national wealth and makes an estimate of our denominational income. It outlines the principles of stewardship and shows what progress has been made by our denomination in Christian giving. An endeavor is made to picture the situation as it is and as it ought to be in regard to our offerings for Christian service.

VII. *The Vision.* This chapter outlines briefly the methods which the denomination uses to support its unified benevolent and missionary enterprises, and outlines the advance which should be made in days to come. The vision of a redeemed world calls us on to greater effort and larger victory.

This book, published by the Department of Missionary Education, will serve a three-fold purpose; first, as a textbook for study class groups among adults and young people; second, as a reading book for reading contest courses; and third, as a book of general and specific information for fireside reading in Baptist homes. No one can read this book without sensing the far-reaching significance of our united effort to help build a better world.

The reading of this book is commended to our men and women, and our young people's organizations and groups are asked to make a special place for it in their programs for 1928-1929. Pastors will find the book filled with satisfactory material for prayer meeting and pulpit use. Teachers will find "Questions for Class Discussion" assembled at the close of the chapters.

### The Mid-West Institutes

The Department of Missionary Education has just completed an effective series of Missionary Education Institutes in Minnesota, Indiana and Ohio. The team for the five Institutes held in Minnesota was Dr. M. D. Eubank, Miss Mary L. Noble and Rev. Floyd L. Carr. The cities visited were Minneapolis, Fari-bault, Mankato, Rochester and Winona. This series was arranged for the local churches in the given centers and the average attendance was fifty-nine.





SUMMER CONFERENCE TIME WILL SOON BE HERE. THIS SHOWS PART OF THE PICTURESQUE SETTING OF THE IOWA FALLS ASSEMBLY

The team assigned to Indiana included Miss May Huston who presented methods for women's work, Mrs. L. Clifford Brunk of Ohio who taught the Guild methods, Rev. Floyd L. Carr who met with the men's group, and Dr. M. D. Eubank who brought the inspirational messages. Dr. Fred G. Kenny, Director of Religious Education for Indiana and Rev. M. A. Smith, the Royal Ambassador representative, accompanied the team, Dr. Kenny serving as Dean. Six Institutes were held with an average attendance of 137. The centers visited were Franklin, South Bend, Fort Wayne, Anderson, Terre Haute and Peru.

The third state to be covered recently was Ohio. The team for Ohio was as follows: Dr. M. D. Eubank, inspirational speaker, Wilson A. Holmes, Director of Young People's Work, and Floyd L. Carr, Field Secretary of Missionary Education. The centers visited were East Liverpool, Martin's Ferry, Cambridge and Newark.

Three Missionary Education Institutes were held in Chicago early in March, one each for the north, the south and the west sections of the city. The conference at the North Shore Church, Rev. H. W. Virgin, D.D., Pastor, was attended by 140 persons. The Institute at the Englewood Church, Rev. Charles A. Brooks, D.D., Pastor, was attended by 110 persons. The conference at the Austin Baptist Church, Rev. York A. King, Pastor, led the series with 152 present.

The team for the Chicago Institutes included Rev. Louis P. Jensen, Dean; Mrs. Clayton D. Eulette, leader of the women's group; Miss Alma J. Noble, Guild National Secretary; Miss Mary L. Noble, Secretary of the Children's World Crusade; Rev. Floyd L. Carr, Field Secretary, and Dr. M. D. Eubank, who gave two inspirational messages each day. The average attendance was 134—splendid for a busy city like Chicago. We are indebted to the Director of Religious Education for Chicago, Rev. Louis P. Jensen, for a fine piece of promotion.

#### A Well Organized School

The Homewood Baptist Church, Pittsburgh, Pa., conducted during February and March a well organized Church School of Missions. The committee in charge was led by Mrs. W. Porter Beck and ably assisted by the Pastor, Rev. Earl H. Tomlin. The general theme presented was "The Essentially Missionary Character of Christianity." There were four classes. The class for men was led by Mr. W. Porter Beck, studying "The Adventure of the Church" by Samuel McCrea Cavert. The class for women was taught by Marian S. Warner and took as its text-book "New Paths for Old Purposes" by Margaret E. Burton. The class for young people was taught by the Pastor, Rev. Earl H. Tomlin. The book used as a basis for discussion was "A Straight Way Toward Tomorrow" by Mary Schaufli Platt.

The class for boys and girls had a different leader each Wednesday night. The stories presented were from "Kin Chan and the Crab" and "Indian Playmates of Navajo Land."

Special features were arranged for the assembly period each Wednesday evening. On February 22nd the stereopticon lecture on Adoniram Judson was presented. On February 29th Chinese students from the University of Pittsburgh brought messages about the new China. On March 7th Rev. Zo Browne of Jamshedpur, India, brought a vivid story of his work in "The Pittsburgh of India." On March 14th a stereopticon lecture on Japan entitled "Nearest the Sunrise" was presented. March 21st was entitled "India Night" and a group of Indian students from the University of Pittsburgh told of their native land. On March 28th the dramatization "The Ring of Rama Krishnia" was presented by twenty young people.

A supper was served each evening at 6:30 P.M., a special committee serving on each of the Wednesday nights. The program was brought to a close each evening by a series of devotional messages by Rev. W. C. Chappell, Executive Secretary of the Pittsburgh Baptist Association. The attendance increased from night to night and the interest and missionary purpose of the church was deepened.

#### A Remarkable Record

The goal for the current year for the Reading Contest at the Garrett, Ind., Baptist Church, Rev. Donald J. Dunkin, Pastor, is one hundred points per resident member, or 18,400 points. The Pastor reported at our Missionary Education Institute at Fort Wayne, Ind., that at the end of February the "thermometer" showed that 18,150 points had been secured. With two months still to go (at that time) there was little doubt but that the goal would be reached. Two hundred and eighty persons had been enlisted as readers. Another church in Indiana, the West Lafayette Church, where Rev. Daniel Dunkin, the father of Donald, is the Pastor, has also achieved a unique record in reading scores for several years.

#### A Reading Church

A note from a church in Western Massachusetts gives the following encouraging report:

"The reading in our church is just going finely. The librarians are most enthusiastic and every Sunday they have a good bunch of cards to show for books

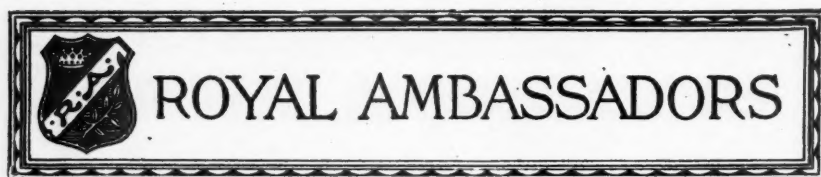


BAPTIST SUMMER ASSEMBLY AT HIGHTSTOWN, N. J.

taken that day. The church has bought several new books to add to the library and now we have a very good selection. The work is done so quietly that we don't quite realize how much is really accomplished.

The women are organizing their second

study group, on "The Adventure of the Church." The group is not very big but it is decidedly worth while. I do not think they would go back again to the old fashioned program meetings where "people came, were entertained, went home and then forgot about it."



### Royal Ambassador Pins

After conference between the Department of Missionary Education and the Board of Missionary Cooperation, it has been decided that the Literature Bureaus at 2328 S. Michigan Ave., Chicago, Ill., 700 Ford Bldg., Boston, Mass., and 504 Columbia Bldg., Los Angeles, Calif., will from now on carry the Royal Ambassador pins, pennants and arm bands. Of course, these materials will be furnished as formerly by the Department of Missionary Education.

### Camp Pictures

AT MID-WINTER RALLY FOR THE OCEAN PARK CAMP

Willard Pratt, our business manager for the Royal Ambassador Camp at Ocean Park, writes the following happy description of the Camp pictures as shown at the Mid-Winter Rally of the faculty and campers:

Then came the Camp Pictures, and the boys got the real "kick" of the evening. What jolly fun to live those Camp

days over again with Bob and Carr and Williamson and all the Camp Leaders there, each putting in his fun and his spirit. Let's look at those pictures again.

1st. The Camp Faculty, with Captain Dyas standing with brave front and shining brow at one corner, and "Fatty" Williamson filling up two seats at the other corner, and all the "Good Scouts" in between. What a fine bunch of leaders they were!

2nd. The Camp Picture, with 200 boys and leaders all packed in tight together, and everyone wearing the happy R. A. Smile. What a glorious bunch of boys!

3rd. The Set-up Exercises. Can you hear the bugle calling Reveille and feel yourself hopping out of bed? "We've got to get up," "We've got to get up," while Bob lines us all up like a real hold-up man and says, "Stick 'em up." There we are with every hand sticking high in the air, and all the other poses.

4th. The Breakfast Line to English Hall. What a hungry bunch we were, and how everybody did enjoy Mr. Mitchell's good food.

5th. The Fishing-trip Pictures. What a sick-looking lot they are, but Mrs. Fagerburg caught the biggest fish, and Floyd Carr wore the sickest smile. Cheer up, Floyd, you'll know better next time.

6th. The Tent-group pictures, with every bunch in front of its tent.

Then the Athletic Pictures, with Bob Maher winning the race down Massachusetts Avenue. Then the tug-of-war round the old stumps, where 175 boys made the stumps walk away, and cleared the ground for the beautiful little Chapel on which every boy worked. What fun!

Then the Dedication of the Chapel, with President Herrick the Temple Preacher and the boys in a great circle about the Chapel. Lastly the picture of Charlie Lindbergh that Mr. Pratt got with some of the boys the Monday after Camp closed.

### The Lure of the Camps

It is doubly true that when spring comes, every red-blooded boy is longing to go to camp. One of the most promising features of the Royal Ambassador movement is its chain of Boys' Camps from Maine to California. In cooperation with the Religious Education Department of the Publication Society, ten of these camps were held last summer. The features that differentiate them from the ordinary camp for boys are: first, the securing of alert pastors as tent leaders; and second, the addition of the spiritual to the typical camp program. For two hours each morning the boys attend classes where they are taught the Life of Jesus, Our Baptist Heritage, Great Missionary Heroes, etc. The balance of the day is given to out-door activities, under expert supervision. A well-balanced four year course has been worked out by a joint committee representing the Publication Society and the Department of Missionary Education.

These camps are planned for boys between the ages of twelve and fifteen,—the age just below those sought for our Baptist Assemblies. Boys at this age are not so likely to be employed during the summer and can be enlisted in larger numbers than older boys. The following camps cooperated with the Department of Missionary Education last summer: Ocean Park, Me., Old Oak Farm, New York City, Sunshine Acres, Brooklyn, N. Y., Raven Rock, N. J., Iowa Falls, Ia., Ottawa, Kansas, as well as camps in Idaho, Colorado and Southern California.

The Royal Ambassador Camp at Ocean Park was the first outstanding camp to use missionary materials and methods. This camp enrolled 175 boys



in 1927 and is planning for 300 boys this next summer. Last year's teaching staff of 30 leaders has been increased to 48 for 1928 and this camp is an assured success. An attractive booklet on the Ocean Park Camp has just been published by the Department of Missionary Education. Robert A. Lundy, a Senior at Rochester Seminary, will again be Camp Director.

One of the new camps to be opened in 1928 is Camp Corbley at Bower, Pa. This camp will rally the boys of Western Pennsylvania. A faculty of nine experienced leaders has been secured. The churches of the Pittsburgh area are united in its support and its success is assured. Our Field Secretary spent ten days in March in the Pittsburgh area, visiting fifteen churches in behalf of this camp. Camp Corbley takes its name from a Baptist Pioneer missionary in Western Pennsylvania. When on their way to church one Sunday morning his wife and children were massacred by the Indians. The Director for their new camp is Rev. Earl H. Tomlin, pastor of the Homeward Baptist Church, Pittsburgh, Pa.

Our Department is cooperating with representatives of the Publication Society in enlarging the territory represented by the camp held last year at Raven Rock, New Jersey. This camp will now be known as the "Tri-State Camp" and will minister to Eastern Pennsylvania, New Jersey and Delaware. A strong faculty

has been secured and our Field Secretary, Floyd L. Carr, will devote the month of April to promoting their camp and developing Chapters in this area.

### News From The Chapters

#### Grenfell Chapter, Santa Clara

As a special project, the boys are converting papers and magazines into money to help the building and improvement fund of the church. The boys enjoyed a home-made kite contest which took place in March. Mrs. Beulah E. Berry is in charge of these boys, and writes as follows: "There are twelve in our Grenfell Chapter and the meetings are held twice a month on Monday afternoon. We follow the programs as outlined by the denomination. The boys conduct their meetings in a business-like way. At present they are engaged in a Bible Reading Contest with some of the members reading as high as sixty chapters a week. There is one difficulty;—I can't always keep up with them. At our last meeting, one of the men of our church planned a radio surprise and the boys surely opened their eyes when they heard all their names and mention of their Ambassador chapter. We also hope to start a band as most of them are playing some instrument. Of course, it is only a beginning project and only in infancy."

#### NEW CALIFORNIA CHAPTERS

Professor Sanford Fleming, High

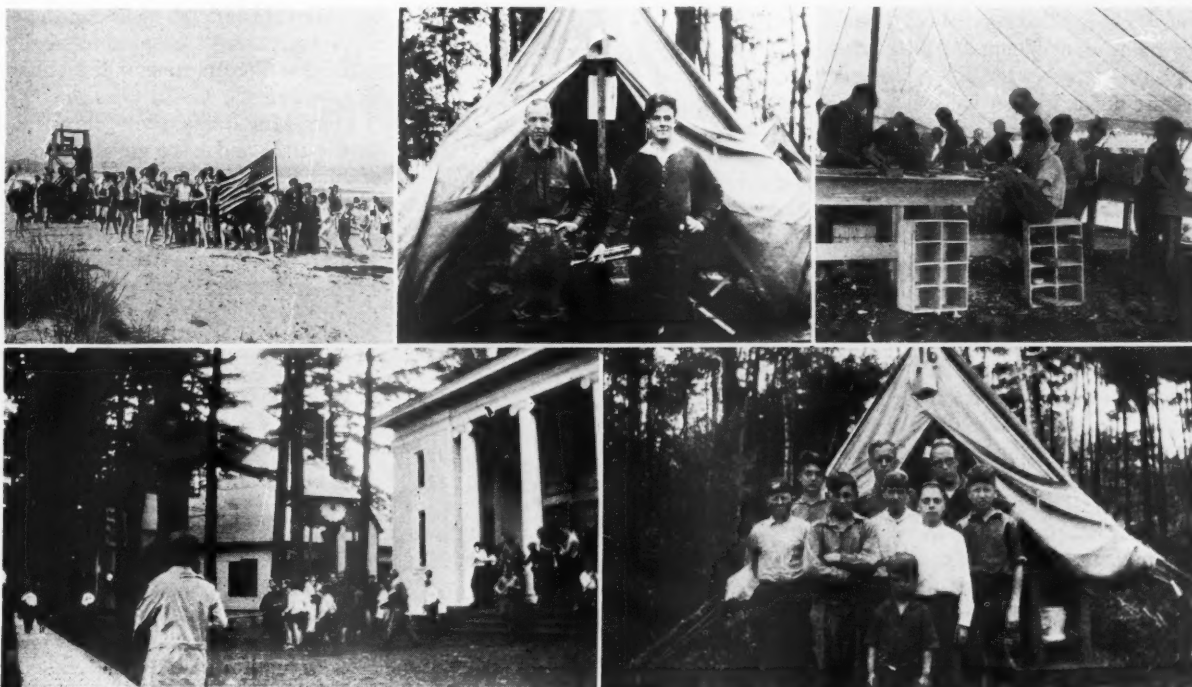
Counsellor of the Royal Ambassadors of Northern California, reports as follows: "A new chapter has been organized at Clovis, Cal, with the Rev. Walter G. Holbrook as Chief Counsellor. He is forwarding the application form to me immediately. Mr. Holbrook has agreed to act as Associational Representative for the San Joaquin Valley Association, and I feel sure this will materially aid the work of organization there. A new chapter has also been organized at the Allendale Church, Oakland."

#### RHODE ISLAND ROYAL AMBASSADORS

At a workers' institute held in Providence, R. I., on March 19th, the plans and programs of the Royal Ambassadors were exhibited by High Counsellor Kenneth B. Wallace, to a group of 40 men, pastors and laymen. This State is showing much activity and real interest in this new work for Baptist boys. The High Counsellor is taking hold of his task with real ability and insight and he has the complete support and cooperation of the State Headquarters Officers.

#### MONTANA

Ray E. Reece, High Counsellor for Montana, has undertaken to reach a large group of pastors with a strong appeal for active participation in a campaign for this worthy boys' enterprise. He says, "Of course, we expect to win the Royal Ambassador Contest."



SCENES FROM THE ROYAL AMBASSADORS CAMP AT OCEAN PARK LAST SUMMER: ON THE BEACH; R. A. LUNDY, CAMP DIRECTOR, WITH THE CAMP BUGLER; MANUAL TRAINING CLASS; LEAVING CHAPEL; ONE OF THE TENT LEADERS WITH HIS TENT MATES



## WORLD WIDE GUILD

### Life's Stewardship

"If I have strength, I owe that service to the strong;  
If melody I have, I owe the world a song;  
If I can stand when all about my post are falling,  
If I can run with speed when needy hearts are calling,  
And if my torch can light the dark of any night,  
Then I must pay the debt I owe with Living Light!

If Heaven's grace has dowered me with some rare gift,  
If I can lift some load no other strength can lift,  
If I can heal some wound no other hand can heal,  
If some great truth the speaking skies to me reveal,  
Then I must go a broken and a wounded thing,  
If to a wounded world my gifts no healing bring.

If for any gifts God gives to me I cannot pay,  
Gifts are most mine when I most give them all away.  
God's gifts are like his flowers which prove their right to stay  
By giving all their bloom and fragrances away.  
Riches are not in gold or land, estates or marts,  
The only wealth worth having is found in human hearts!"

The verses quoted above were part of a toast given at both Kansas Banquets by Miss Faye Stevenson, Associate State Secretary, and I am happy to pass them on to Guild girls everywhere.

This is the first month of our fiscal year and you will be eager to hear about Study Book plans. We are offering selective study courses for this year's programs, hoping thereby to meet the needs of all. These are the Study Books:

For Senior Chapters: *Friends of Africa* by MacKenzie; *The World Thrust of Northern Baptists* by Lerrigo; *Youth and New America* by Oxnam. Miss Sallie Coy has graciously consented to prepare the Senior Programs on all three of the above books, a task which we greatly appreciate. Dr. Lerrigo's book is on all phases of our

own Baptist home and foreign mission work and offers a rare treat.

For Teen Age Chapters: *Black Treasure* by Basil Matthews; *Youth and the New America* by Oxnam. Mrs. Anna Swain, to whom Guilders are indebted for so many good programs and plays, will prepare programs on the Teen Age books.

Next month we shall have some announcement concerning a program for the very youngest Junior Chapters.

The Reading Contest leaflets are ready and you will find a few old friends on the book list for W. W. G. and some most attractive new friends. This year's list is unusually fine. No better time to begin your reading than the good old summer time when the days are long and there is leisure.

Plan your programs now for the whole year and be ready for a good start September first. Make your own Chapter program; also start a Chapter Year Book if you haven't one; secure a Librarian for your Reading Contest who will follow the Public Library system of keeping a record of your books; appoint a White Cross Chairman and see that she secures from the State White Cross Chairman the quota for your Chapter; appoint one of your best business girls to take charge of your finances. We cannot too often revert to that oft quoted slogan, "Plan your work, and work your plan."

### SECOND GUILD DAY, DETROIT, JUNE 15TH!

Hear ye, and heed ye, one and all! Guild Clans will gather on the above date at Detroit for a whole day Conference, closing with a Banquet in the evening.

It is not possible at this date to announce the place of meeting either for the Conference or the Banquet, but let us assure you that this year the Banquet will be held in a place large enough to accommodate all. No one will be turned away. Fliers will soon be circulated giving full information. In the meantime plan to send one or more delegates. The Middle West and Eastern States should send large numbers. Last year 24 States were represented. Why not have every one of the 39 there this year? If your State Secretary cannot come at her own expense, why not send her as your guest? New plans will be discussed and it will be an unusual Pow wow.

Eagerly looking forward to seeing You, I am,

*Faithfully Yours,  
Alma J. Nokes*

### My First Trip to Kansas

Some things are worth waiting for, and my first trip to Kansas made up for all the years of waiting for my introduction to this branch of my "dear family" of Guild girls. I discovered that Kansas not only grows the finest wheat in the world but also some of the finest Guild girls. Such a glorious week as I had with them!

If you know your geography you know that it is a State of distances. For that reason two State Rallies are held a week apart in February. The first of these was at Salina, a most hospitable small city with some fine Baptists and a church to be proud of.

I met Mrs. Balka, the State Secretary, on the train and have grown to love her and have placed her among the foremost of Guild secretaries for constructive work, efficiency and charm. She is in



WYOMING GUILD GIRLS AT AN ASSOCIATION RALLY. SOME CAME FORTY MILES TO ATTEND THIS MEETING

the center of the group of three, and many of you may recall the charming story she wrote about the Guild rose which appeared in MISSIONS for June 1926.

Practically the same program was carried out at each Rally with a few minor changes. Saturday evening the Salina Guilds presented our Pageant "Light for the World" most beautifully. I have seen it several times but never have I seen it done with such artistic effect, and when the spiritual impression was so felt. They improved greatly on the original by having the Nationals represented by at least four persons instead of one.

The banquet Saturday numbered 225 and was lovely. As I traveled through those vast stretches of prairie, and saw isolated little towns miles from any large centers, I appreciated as never before the true worth of these Guild Chapters working courageously, keeping their vision, and all for love of their Master and His kingdom. I fear the Guild girls of the East do not appreciate their privileges.

After the Salina Rally I had a couple of days in Wichita with a glorious evening meeting in the First Church, which is the home church of Mr. and Mrs. W. C. Coleman of the N. B. C. The Guild leaders and some of the ladies gave me a beautiful dinner before the evening meeting. There were delegations from several nearby towns, 30 from Wellington 30 miles away, and some from Derby where our dear Olive Russell lived. She was the State Secretary for Kansas for eleven years and the fruits of her labors are apparent at every turn. The Kansas girls are not only full of life and enthusiasm but they have the real spirit and purpose of Guild work to a marked degree. The Rally at Topeka was naturally larger because that end of the State is more densely populated and Topeka was within easy reach of several cities and towns. A delegation of 11 came from Kansas City, Missouri, and had a wonderful time. There were 300 at the banquet.

Miss Ruth Paul of Assam was the Foreign Missionary at both Rallies, but at Topeka we had the added pleasure of having Miss Sarah Downer of China with us. Miss Ruth Baird and Miss Carrie Sauers brought some darling children from the Mexican Community Center and they sang to the great delight of all. Mrs. Matthews, who has charge of the Crusaders of the First Church, gave a demonstration with about 30 lively boys and girls.

The *piece de resistance*, however, was



MISS RUTH PAUL OF ASSAM, MRS. W. H. BALKO OF KANSAS, AND MISS ALMA J. NOBLE AT KANSAS RALLY

the presence of Princess Ataloo, who brought with her nine Indian girls from Bacone College, Oklahoma. They are all Guild girls and better still, Life Service girls. They represented three or four Indian tribes and they were most charming and contributed greatly to the inspiration of the Rally. To the many, many friends of Ataloo may I say that she is radiantly happy in her teaching work at Bacone where she is helping her own Indian people. She gave a musical program Saturday evening and was assisted by some of her girls. You cannot lose a Guild girl and I can prove it. Ataloo's accompanist, who is now teaching music at Bacone, was a former Guild girl from Fairmont, W. Va., Miss Katherine Moore. How she can play, and how charming she was! There was a peculiar dignity and poise of manner among that whole group which was worthy of emulation. At the Consecration Service Sunday Ataloo spoke most earnestly and sang "More like the Master." Throughout the whole service the presence of the Master was deeply felt.

Mention should be made of the remarkable exhibits of posters, yearbooks and White Cross. I have never seen finer at any Rally. Of course Alma Mater filled in the chinks at Salina and Topeka, and it was a delight to speak to such responsive listeners.

Desiring to make that Western trip count for the most possible I had two fine meetings in St. Louis and Kansas City, Missouri. We celebrated Washington's birthday in Kansas City with appropriate table decorations and songs. Dr. Evans,

pastor of the First Church, honored us with his presence at supper and it was a happy occasion.

In St. Louis the attendance was much larger and there was a lovely group of girls there from Webster Groves whose picture will appear in June MISSIONS. The two secretaries for Missouri, Miss Overman and Miss Nichols, are doing fine work in their respective fields.—A. J. N.

### Clever California Chapters

We make our farewell to Southern California at Bakersfield, and a hearty one it is. Girls kept coming in from Bakersfield, East Bakersfield, Delano, and Taft until there were a hundred, all very lively. Songs, blue candles, place-cards and cheers make our last stop in Southern California a happy one. And then as it is time to leave, a stop at Delano adds a new Chapter of live girls—the Ethel Allen Chapter, I believe.

Our next is in a different State, Northern California. The first Chapters we meet at Exeter are Visalia and Orosi, each ready to go over the top, and we predict a grand future for them.

The girls at the Selma Rally win the prize for distance, the Chowchilla girls coming 75 miles and Colinga running a close second. Selma girls are keeping an interesting diary in which they illustrate by pictures their various activities. Judging from the size of the diary they do something more than have program and White Cross meetings.

Modesto girls invited Turlock and Waterford to an afternoon tea. The toasts were purity, vivacity, sagacity, and personality. Then there was the grand Guild cake all frosted in blue and white with W. W. G. on it. Modesto girls and the rest of their Association are planning a two-day Fall Rally to get a start on next year's work. Stockton girls with their enthusiasm and willingness to be worth while will be a part of this group.

Have you ever taken charge of a church service? The Richmond girls conducted a Sunday morning service recently, even taking the place of the choir. The girls wore blue capes lined with white, the California Guild costume, and they looked very pretty indeed as they took the place of the ushers and led in one of the responsive Vesper services suggested in the Guild Book.

At a lovely banquet in San José we met not only San José girls, whom we are expecting to join us as Guild girls, but the Santa Clara girls also. They are girls after my own heart, for they brought with them a well-planned yearbook containing an outline of their meetings



STATE RALLY OF KANSAS WORLD WIDE GUILD ON THE CAPITOL STEPS IN TOPEKA

for the year, and in the back of it there is a list of their prayer partners.

One of the great joys of a Field Secretary is organizing new chapters, and Salinas was one of them this month; fifteen lovely girls for whom we wish success. If the girls in the churches near you are not Guild girls, why not invite them to one of your meetings and offer to help them organize?

Last but not least is the Oakland Rally with over 200 girls. Melrose girls have a Guild songbook of their own, typed and full of songs. First Church have cunning diamond-shaped hats that perch coyly on their heads. But whatever church they may have been from, they were all worth while girls eager to work for the Master.

And now it is almost time for our Guild Day Convention, June 15th, and I am hoping to see many of you there.

*Mildred Davidson*

#### Ohio's Ninth

They do say it was the best ever, but "Ohio's Alma Mater" had a crushing blow because she was unable to make good her promise to attend. An unyielding grip cold contracted in Chicago the first of that week plus a sprained ankle two days before the Convention necessitated an immediate return home and meant a bitter disappointment. Many times the Guild has proved the "big sister" to the Crusade; in this instance

the Crusade sent the "little sister" to the help of the Guild in the person of Miss Mary Noble, who took the place of Alma Mater on the program, but who made her own place in the hearts of the girls.

She pronounces it the finest thing in the line of a Guild State Rally she ever saw or dreamed of. There were 500 girls gathered in the First Church of Youngstown, from Friday morning, March 9th, through Sunday morning, March 11th. The convention motto was "My Responsibility;" the Key verse, "Neither will I offer unto the Lord my God of that which doth cost me nothing;" and the Convention song, "Lead on, O King Eternal." To the untiring energy and devotion of the state secretary, Mrs. L. C. Brunk, is due in large measure this perfectly planned and executed program. She called to her aid, however, members of the State Guild Board, Association secretaries, and numberless individuals. That is one secret of the great success of Ohio—the distribution of responsibility and the commandeering of girls whose varied gifts and abilities all help to make the whole complete. There is a thrill one seldom gets in listening to the reports of the state officers Friday morning, all carefully prepared and typed. This year seated at a table in front of the platform were two Guild girls taking stenographic reports of the addresses. Ohio's stenographers and business secretaries are consecrated girls.

Thirty-six Chapters had qualified in

the Reading Contest and pictures were presented to them at various times each day. The devotional periods were unhurried and impressive. Miss Nellie Dunham, state secretary for C. W. C., is always a welcome guest and always brings a vital greeting from the Crusaders.

The two missionaries were Ruth Makeham of Youngstown, whose call to Christian service dates from the first Guild House Party at Seabreeze, near Rochester, N. Y., in September 1916. Her messages were challenging. Then they all rejoiced to have their Ohio Guild special foreign missionary, Miss Dora Zimmerman, whom they love and honor and delight to help.

The convention was greatly honored this year by having President W. C. Coleman, of the N. B. C., with them a few moments for a word of greeting. He received a rising, cheering welcome.

The March of Associations portraying the growth of the W. W. G. year by year since 1915 cannot be described, but it was a most unusual and convincing spectacle.

For weeks before the convention letters had come to Alma Mater from many Guilders asking for definite information as to special features for each successive year of Guild history and this grand March was the result. Each of the thirteen years had been assigned to an Association which worked out its own original demonstration. It was so overwhelming in its portrayal that we are trying to have it repeated at Detroit at our second Annual Guild Day, June 15th.



A Challenge! Why not give Ohio some competition in the line of original and spectacular convention features? Spectacular effect does not mean anything cheap or undignified and we should deplore that, but girls in every state are just as smart as Ohio and quite capable of adding original features to a convention program. Rhode Island's Mid-winter Tea is another clever idea. Who will be the next to report?

Reports have not yet come from the communion and consecration service Sunday morning but they were preceded by much prayer, and so could not be other than deeply uplifting. So passes into history Ohio's Ninth Convention! All honor to them!—A. J. N.

### Another Reading Contest Record

The Teen Age Guild of the First Church, Reynoldsville, Pennsylvania, finished the Reading Contest in October, which puts them ahead of the two Chapters in Indiana which finished in November. Congratulations!

The girls who go away to school read most of their five books during the summer months. They are put on the roll as honorary members and at every meeting a little greeting card with the signatures of all present is sent each out of town member. A Christmas party is planned for them on their return and in this way their contact with the Guild is maintained.

There are two Guilds in this church and both participated in the Guild Vesper Service last December. One girl is in training for Christian service and others are seriously considering their life plan.

### Dalton, Pennsylvania, Speaking

The Dalton W. W. G. has enjoyed reading your page in MISSIONS, also of the work of other Guilds. We, too, are finding that no matter how much we do there is still more to be done.

The Ladies' Missionary Society gave both Guilds in our church a lovely banquet to celebrate the organization of the Junior Guild by one of our members. These twelve juniors are doing such splendid work that they challenge us Seniors to "Pep Up" and "Keep Busy."

Our Juniors made a baby quilt, embroidered blocks of pink and white, made up dainty and warm, and our Seniors a complete layette, both of which received first prizes for White Cross work at our Eastern State Convention.

Thanks to the careful planning of our president, we were able to earn more points in 1927 than we had ever earned in other years. Thus we could feel that we had some part in winning the candelabra in the Abington Association.

"I'd love to" and "No Retreat" are often used among our Guilders. "I can't" and "Impossible" are taboo.—*Louise Leach.*

to her brother and showed it to us. "Dear Ben: You must write and tell me how you are improving in your studies. Write it good and plain and start it good. Tell me all the good news. Tell Mammie I kneed some change whenever the Lord can help her to spare me some change." We'd like to stay here, but are going to leave soon. Love—*Elizabeth.*

*Dear Tom:* On the way to San Francisco we came through the Indian country. I hope we have meetings on them next year. We saw Polacca and Miss Ryan, the one we sent a Christmas box to once and she sent us pictures back. She's got a Crusader Company and it looked good to see our pins on those children. They were having the "flu" there and Miss Ryan was working day and night. I think somebody ought to send nurses when they have epidemics. There's no hospital there and no nurses. Miss Ryan does it all. We didn't stay long.

We wanted to see more Mexicans than we did. And the Chinese and Japanese in California and Washington wanted us to stay with them when they heard we had just been to their countries, but we had to get to Alaska.

Say, it's swell up here. I wish it was colder. I thought everybody lived in igloos but they don't here in Kodiak. The weather can get cold though but not the year round. The new building is swell, and they talk about it all the time. They've hung the picture with the card in it saying the boys' dormitory was given by the Crusaders right in the hall. It looks swell. It's the same kind we won in the Reading Contest only colored. We were glad we could see the very building our Golden Leaves built. Bill says we gave the picture and frame too. I don't know, but he's usually right. I'd like to come here again and maybe stay and run the farm and help the kids here. They ask more questions than you ever heard. So long.—*Jim.*

### Howdy, Crusaders

Here we are still out in sunny California meeting new C. W. C. friends.

We have a very fine looking group of Crusaders and Heralds at Bakersfield. Bakersfield has many great oil wells. In some places there are so many that it looks like a forest of oil-well derricks. Of course you and I are more interested in the boys and girls. They are just full of life and are doing such interesting things in their work, and besides they have Heralds and Jewels too. The Heralds are very busy working on their Indian Life Panel Posters.



### Airship Views

THE GOOD OLD U. S. A.

*Dear Bill:* I took some pictures. I'll send you one of a real guy down here in South Carolina. You'll laugh when you hear his name, and we all did, but he's all right. He lived twenty-five miles from a railroad but he had a "preacher" who went to a Baptist college for Negroes and when he took charge of the little church he made things hum. First thing he made all the folks vote *dry*, and get out to church and have a collection, and then they built a school and he was principal. It is one of the finest country schools for Negroes in the South. So of course Ferdelizer (now you know his name; his father was Ferdinand and his mother Eliza so he's named after both) was lucky, but you ought to see him work. He is fourteen and works on roads, in the woods, on farms or wherever he can get a job after school. He is at Benedict Col-

lege, Columbia, South Carolina, in the preparatory school and is going right through. He can tell heaps of stories and jokes and sings with his banjo. He says we needn't think all schools are like Benedict for this is a wonderful place. But in the country places it's awful, only one room and short terms, but when he gets through college he's going out to one of them and do just as his "preacher" did. We think Benedict needs new buildings and bigger ones. It's pretty all right but our school 46 has a lot of things they haven't got and it's free. Ferdelizer's always happy. We'll be home soon.—*Bob.*

*Dear Helen:* I got your letter and liked it. We are at Mather School now and I have seen Mamie Sue. I wish the picture on our story about her looked plainer. She says she feels as if she had lots of friends and wouldn't hate to go North now. We saw Nancy too. She's lots of fun. This is her first year. She just wrote a letter

Now we must leave our friends in Southern California and meet new friends in Northern California. Modesto has a fine group of Heralds and Crusaders, and I was so happy to meet with their Heralds on Sunday morning. We had a lovely chat together and are real friends.

Grace Church (San José) Crusaders are out to win. We had such a happy meeting; the officers made real speeches, had special cheers, and finally ice-cream and cake. They have made an interesting Indian poster, and now are making scrap books for the Indians. One Sunday morning they had charge of the opening worship in Sunday school and told about their memory work, sang songs and reported on their Airships. Perhaps you other Crusaders can do that some Sunday. If you have red and black Crusader caps, be sure to wear them.

All aboard for the Oakland Rally! See us in the picture and you will know what a happy group we had. It rained, but the Crusaders didn't care. Perhaps you would like to know what we did at the Rally. The meeting was lead by Barbara Roy, a Crusader from Allendale, and another Crusader played the piano. There was a special sheet of songs and cheers, and how those Crusaders can cheer. Allendale Crusaders gave the play "Informing Aunt Ethel"; First Church Jewels and Heralds sang the Crusade song; Trinity Heralds sang "The World Children for Jesus"; and Melrose Crusaders helped lead the cheering. We all repeated the Crusader pledge, and then had a real party with cake and cocoa. I was proud indeed of the way those boys and girls lead their own Rally, and I

know their state secretary, Mrs. Mitchell, and associational secretary, Mrs. Clark, must have been happy too.

*Mildred Davidson*

### The Tool Chest

1. Before this time you have probably all received a copy of the Flier announcing C. W. C. Conference Day in Detroit, June 15th, at the First Baptist Church. Will you put it up in your church *now* so that all may know about the conferences and some may plan to be present?

We want Exhibits from Crusaders, Heralds and Jewels and next month "The Tool Chest" will give specific directions for sending them. We want note-books, posters, White Cross and all kinds of educational work, not only because we are to have some prizes to award but for the value of the suggestions to Leaders.

2. Hooray for the Heralds! Just see how interested they are. They like both "Kin Chan and the Crab" and "Indian Playmates of Navajo Land." One Band made Valentines in February and sent some to Japan and some to Japanese children in California.

Here is an account of the Heralds in First Church, Lowell, Massachusetts: "Our group is doing excellent work. At our last meeting we had 23 and a week ago 24. We have divided them into Bees and Beavers, and a contest is on for points between the two groups. We use red stars for attendance, blue for offering, silver for good deeds and gold for new members. Each red, blue or silver star

counts one point, but the gold stars count five points each.

"Thank you for sending us a Japanese play. We think we can work it up very nicely. Our Japanese village will be practically completed at our next meeting, also our Japanese house. We are having difficulty in obtaining Japanese pictures for our scrapbook. I put a notice in our Church calendar this week asking for magazine pictures of Japanese scenes and people.

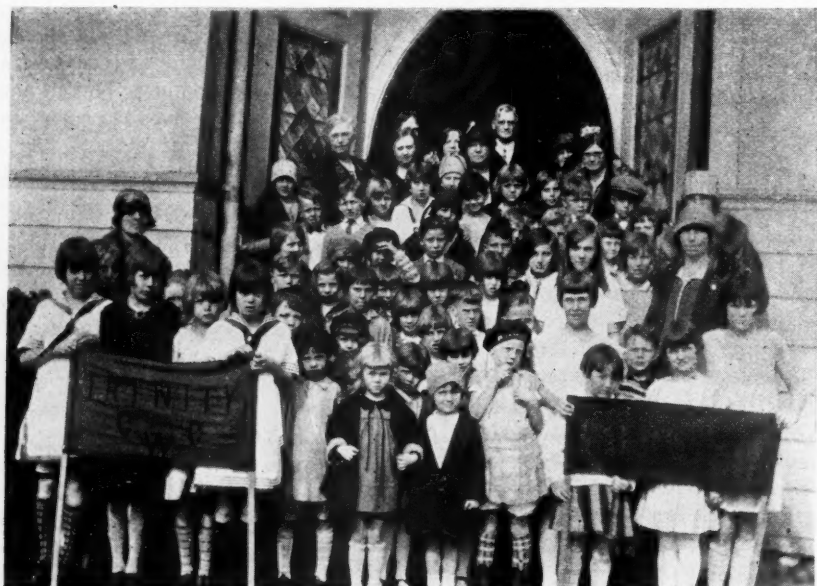
"We find that our attendance is much better than last year. We have made a point this year of serving some very simple refreshments at each meeting, these refreshments being furnished by the leaders. For instance, last meeting we had the story of May Day (from *Kin Chan and the Crab*), and it told about the May Party, where they served little cakes and lemonade with straws to drink it through. After our program we served fancy cookies and lemonade, and I can't tell you *what* a hit the *straws* made, just because the story told of them."

3. Tell the children that we have a Herald who lived the first eight months of her life in the Ellen Mitchell Memorial Hospital in Moulmein, Burma. She is Caroline Woodbury and when she was a wee little baby her mother went to live with Jesus and she was taken care of in the Hospital. Dr. Martha Gifford, who was in charge of the Hospital then, had her vacation at the same time that Caroline's father did, so Dr. Gifford came home on the same steamer and took care of the baby and her sisters on the way. That makes the Hospital an extra Special Interest to Heralds because Caroline is a member of the Herald Band in Nashua, New Hampshire.

### FRIENDSHIP SCHOOL BAGS FOR MEXICO

The Committee on World Friendship Among Children instituted by the Federal Council of Churches has planned as a second friendship project the sending of school bags to Mexico. The bag will be made of beautiful durable fabrikoid (11 in. x 13 in.). A design in color will be embossed on both sides of the bag. The lettering will be in English on one side and in Spanish on the other. The words "World Friendship Among Children" will be at the top.

Bags may be secured from the Committee on W.F.A.C., 289 Fourth Avenue, New York City, at \$1.75 each, and will include a set of picture cards of some of the Mexican and United States Patriots, the Liberty Bells of each country and the great waterfalls, Niagara and Juanacatlau; a letter of greeting to the boys and girls of Mexico and a printed label.



CHILDREN'S WORLD CRUSADE RALLY AT OAKLAND, CALIFORNIA

For complete information about what to put in, when and where to send, etc., write to the above Committee for a flier announcing the project. I suggest that Leaders who are interested in this make it a summer activity. The bags will be sent *duty free* if mailed from the United States before July 30th.

### IT IS TO LAUGH

Our Ohio State Secretary received a letter recently ordering a book. The writer said "My little girl came home from the Herald meeting where she heard such a nice story that she wants to own the book. Will you please send me a copy of *Everybody in the Garage*. Can you guess the title? No? This is it, *The World in a Barn*."

A little new-American boy was soliloquizing over something he had been taught in school, "If at first you don't succeed, try, try again." He put it in his own words as follows: "S'pose something no can do, then do him till you could."

When the Crusaders in a church in Detroit gave one of their programs in the church prayer meeting, the pastor was so delighted with the information given in the Special Memory Assignment Quiz that he said he would like to have a series of prayer meeting talks on the Quiz similar to the teaching the Crusaders had had.

*Mary L. Noble.*

### Next Year's Study

*Under the North Star* by KATHARINE E. GLAD-FELTER. A project course and cut-out sheet for hand work. (Cloth, 75c.)

*Alaska Eskimo House Cut-Out*. To be colored, cut out and pasted. Ready in the Autumn. (Probable price, 25c.)

*Alaska Picture Sheet*—a folder of twelve pages of pictures. Ready in May. (25c.)

*In the African Bush* by JEWEL HUELSTER SCHWAB, a missionary in Cameroun. (Cloth, 75c.)

*Africa Picture Sheet* (new.) A new picture sheet consisting of twelve pages of interesting pictures (25c.)

*Picture Map of Africa* by KATHLEEN VOUTE. Large decorated map in outline accompanied by an insert sheet containing sketches to color, cut out, and paste on the map at the places indicated. Ready. (50c.)

*African Post Card Painting Book*. Six colored pictures with duplicates to be colored. Ready. (60c.)

*Boys and Girls of Africa*. A packet of six sheets of interesting African pictures to be colored with crayons or paints. Ready. (15c.)

*Across Africa with Livingstone*. A fascinating game for juniors and intermediates. Played like parchisi. (60c.)

*Stories—(a) Camp Fires in the Congo* by MRS. JOHN M. SPRINGER. (Cloth, 75c; paper, 50c.) (b) *Livingston Hero Stories*. A pamphlet of four stories by SUSAN MENDENHALL. (15c.)

*Windows into Alaska* by GERTRUDE C. WARNER. Ready in April. (Cloth, 75c.)

*Windows into Alaska*. Gift Edition. Illustrated edition of stories used in teachers' edition. Ready in the Autumn. (Boards, 75c.)

*Alaska Picture Stories* by FLORENCE CRANNELL MEANS. Four large attractive pictures in color with a story about each picture. Ready in June. (Probable price, 75c.)



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here: .....

(Pictures must reach us by May 20)

Names of Prize Winners are Published on Page 320

*Book of an African Baby* by MARY ENTWISTLE. Interesting stories for children six to eight years of age. Ready. (40c.)

*To the Land of the Eskimo*. An attractive cardboard folder of colored pictures, perforated ready to be punched out and set up to form an Eskimo village. Ready. (25c.)

*The Call Drum*, Teachers' Edition, by MARY ENTWISTLE. Lessons by Miss Harris are based on actual experience with a group of children. Ready in May. (Cloth, 75c.)

*The Call Drum*, Children's Illustrated Edition, by MARY ENTWISTLE. (Board, 60c.)

*Africa Picture Stories* (new) by LOIS JOHNSON McNEILL, missionary in Africa. Five large pictures and pamphlet giving story about each picture. April. (50c.)

*Boys and Girls of Africa*. A packet of six sheets of interesting African pictures to be colored with crayons or paints. Ready. (15c.)

*Jewel Band Programs*. Set of four programs including stories, worship handwork and memory gems. Two prepared by MRS. A. WATSON BROWN on the Philippines and India, and two by MISS RUTH SWAFFIELD on Japan and Alaska. (Price, 30c.)

*David and Susi* by LUCY W. PEABODY. About David Livingstone and his black friend Susi. Ready. (Leatherette, 25c.)

*An African Picture Game*. A sheet of colored figures to illustrate story. Ready. (40c.)

*Kembo: A Little Girl of Africa* by WINIFRED E. BARNARD. One of the popular Nursery Series. (Boards, 60c. each.)

*New Play—The Honorable Guest* by FRANCES CAVANAH. A Japanese play for junior children. Time about 30 minutes. Ready. (25c.)

### NOTE

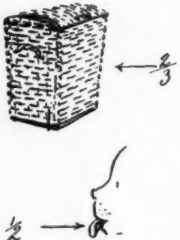

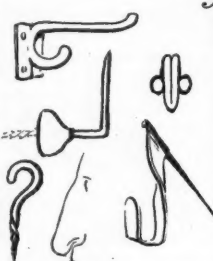
*Helping Hand* is conducted by Mrs. L. J. P. Bishop; *Tidings* by Mrs. August W. Rohl; *Around the Conference Table* by Miss Ina E. Burton; *Department of Missionary Education* by Rev. William A. Hill; *Royal Ambassadors* by the Department of Missionary Education; *World Wide Guild* by Miss Alma J. Noble; *Children's World Crusade* by Miss Mary J. Noble. The address of the Misses Noble is 218 Lancaster Avenue, Buffalo, N. Y.



SERIES FOR 1928

## MISSIONS' PUZZLE PAGE

NUMBER 5.

<p>1</p> 	<p>2</p> <p>An affirmative answer followed by A woven object will spell the exact reverse of this 6 letter name</p>	<p>3</p> 
<p><i>Names of Missionaries</i></p>		
<p>4</p> <p>Remove three letters from <b>STRENGTHEN</b> and transfer the position of the R for this name</p>	<p>5</p> 	<p>6</p> <p><math>\frac{1}{2}</math> of the word <b>SIFTED</b> preceded by <math>\frac{2}{3}</math> of the word <b>JOY</b></p>

ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

Each of the puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1928, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1928.

Second Prize—A subscription to *MISSIONS* for correct answers to four puzzles in each issue. *MISSIONS* will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than May 20th will not receive credit.

## Answers to April Puzzles

- |           |          |
|-----------|----------|
| 1. Martin | 4. Lewis |
| 2. Ivins  | 5. Moore |
| 3. Meyer  | 6. Moon  |

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON  
Granville, Ohio

## Building Young People into the Fellowship of the Church

Under the above title, Dr. E. L. Dakin discusses a subject of paramount importance in this crisis when our young folks seem to be sitting on the rim of a fly wheel under the dominance of centrifugal forces. Dr. Dakin says that it is exceedingly difficult, but not impossible, for the church to build so that young and old shall be happy, mutually helpful, and every one shall find the biggest possible opportunity for the investment of himself at his best for Christ. The basic thing is the conception of the whole church membership as a family, with an effort to order its life along that line. To that end young people must not be considered a "problem," a subordinate element, an appendage to the main structure, but part and parcel of the church, with rights of thinking for themselves, of being taken into the family councils, of making a valuable contribution to the work—not

in a screened-off corner by themselves, but as an integral part of the household machinery. "One of the biggest difficulties in the way of building a normal Christian church," says the writer, "is the assumption on the part of the older people of an unparental privilege of dominance."

Nowhere is this problem more acute than in the missionary department. Anna C. Swain, writing in *The Missionary Review of the World* on "The In-Between Age," says there should be no gap between the Guild and the Women's Society—though there is one so wide that it looks like an impassable chasm. When girls find that they have outgrown the Guild age, they survey the Women's Society and it is a gloomy prospect to them—which is not surprising when we scan the latter ourselves. A Senior Guild may resign as a Guild and become a Junior Women's Society, or they may go in a body into the existing society. "The ideal way would be the latter, but

as long as human nature is what it is, there seems to be more or less difficulty in reaching the goal. A certain intolerance of attitude on the part of the younger women, and an apparent jealousy on the part of the older women, combine to make work together seem in many cases almost impossible. It is easily seen that older women naturally resent the intrusion of new plans and methods, while the younger women, fresh from the enthusiasm of the girls' organization, find the Women's Society a dull place indeed." A safe proposition is that *the Women's Society must be made a more attractive place for young and old*. The same reform of time-honored usage which has become necessary in the successful home nowadays, viz., parental abdication from autocracy and the building up of a Family Council in which the interests of all are conserved in cooperative decision and action, is probably the solution of the difficulty. Any Forum reader who has either plans or suggestions to further this advance is earnestly requested to send them along. Meanwhile, here are two suggestions:

## PAVING THE WAY BY CULTIVATING GOODWILL AND UNDERSTANDING

Dorothy Crockett, whose work among young women is so efficient, says (with

slight changes): "Has it ever occurred to you what a help it would be to your W. W. G. to have you on your own initiative and without being asked, donate to a cake sale or buy tickets, come to the girls with any motherly 'aids to enthusiasm,' or offer any of them these signs of interest—not as mothers of the individual girls, but as the parent organization? Have you asked them if they would care for some of their number to be responsible for bringing a very short report of their activities to every other one of your meetings? It will help you, you will tell them, to feel their enthusiasm. Do you offer special prayer for their growth and usefulness, at your regular meetings? Is their president a member-at-large on your executive board? Do you remember to speak of the Guild to those with whom you come in contact, who having daughters eligible are not aware of its advantages? Have you suggested that you are willing to supply leaflets from the Board Rooms for the girls to make up into attractive booklets for distribution? Have you given them a library shower to stimulate their reading of the wonderful missionary books now on the market? Have any of you having a large home offered it for any of their meetings? Do you, separately and by twos, drop in on their meetings informally once in a while? Surely you are interested enough to do that. Have you given them an acquaintance party, calling it by any name, but fining to the extent of as large a sum as a penny or two for each time a senior society member speaks to another of her own generation instead of that of the girls?"

Inviting the W. W. G. to give a missionary play on senior or general occasions is mutually profitable. "Turn about" might also be "fair play," even if less well done.

Mrs. U. M. Griffin, of Ft. Scott, Kansas, writes of inviting young business women (clerks, etc.) to share the fifteen-cent luncheon served by the women's society on its regular meeting day, feeling that it is helpful in securing contacts and creating fellowship with the younger element. The luncheon committee sees to it that the dining room has a festive appearance at each meal, having tables set in fancy arrangements, seasonable decorations, etc., one such event in each month providing an attractive social function to which all, no matter how humble, are invited and made welcome. Four groups, in various parts of the constituency, are formed in the women's society, a fifth being made up of the younger element who prefer to serve din-



## Glorious Playgrounds

*Round the World . . . the one finest trip of a lifetime.*

Japan casts her spell upon you from the moment your ship enters Yokohama harbor. There is mighty Fujiyama, sacred mountain, rising to the sky.

Then you enter the life of this gay and joyous people. Japan is a land of festivals and a land of progress.

The lure of China is the lure of the ancient East. See her temples, her people. Shop in quaint bazars for ivories, laces and jade; for silks and batiks.

On to Manila, reminiscent of Old Spain. Malaya, Ceylon and India beckon to new adventures, as interesting as those behind us but different.

Round the World to Egypt, to Italy and France.

Palatial President Liners take you in complete comfort. All rooms are outside. Beds, not berths. Spacious decks. A dining service unexcelled, world travelers tell us. Optional stopovers.

An American Mail Liner sails every fourteen days from Seattle and Victoria to Japan, China and Manila.

A Dollar Liner sails every week from Los Angeles and San Francisco for the Orient via Honolulu and Round the World. Fortnightly sailings from Boston and New York for the Orient via Havana, Panama and California. See the Pacific Coast.

Fortnightly sailings from Naples Genoa and Marseilles for New York and Boston.

*For complete information communicate with any ticket or tourist agent or*

### American Mail Line Dollar Steamship Line

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604 FIFTH AVE.	NEW YORK, N. Y.
101 BOURSE BLDG.	PHILADELPHIA, PA.
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1018 BESSEMER BLDG.	PITTSBURGH, PA.
514 W. SIXTH ST.	LOS ANGELES, CALIF.
110 SOUTH DEARBORN ST.	CHICAGO, ILL.
DIME BANK BUILDING	DETROIT
21 PIAZZA DEL POPOLO	ROME, ITALY
11 BIS RUE SCRIBE	PARIS, FRANCE
22 BILLITER STREET	E. C. 3, LONDON
4TH AT UNIVERSITY	SEATTLE, WASH.
ROBERT DOLLAR BLDG	SAN FRANCISCO

ners or use other means to secure funds necessary for renewals of dishes, silverware, linen, etc. This group had been a "Lend-a-Hand Society," and felt they had been put out of business by the formation of the Women's Union. They said they could not give all the money they desired, but they would be glad to give their services toward purchasing things the church could not supply. "So," said Mrs. Griffin, "we thought best to engage them thus in the activities of the Union and let them still carry on some of their former work until our church would give enough money to enable us to get along without their endeavors, and at the same time we should all be united in the regular organization."

#### MEETING YOUNG PEOPLE HALF WAY IN INTERESTS AND ATTRACTIONS

No woman's society in the thrall of bygone methods and traditions can ever hope to rally its young women. There is nothing to do but study the appetites of the younger folk and cater thereto: incidentally it will bring needed "vitamins" to their elders. No systematic presentation of this topic will be attempted here (any issue of The Forum furnishes suitable material), but some recent items from our mail bag must do.

Mrs. Claire M. Berry says: "We have a 'surprise' at the end of each program. In September, six of our 'shining lights' were summoned to the front to answer 25 Bible questions, much to their own consternation and the amusement of the others. In October a Chinese story was told in relays, each one having a section calling upon another to continue the tale, as though it were impromptu, tho it had been previously allotted. In November each person told briefly which contest book she had enjoyed the most and why. In December there was a little play, in January there were 'Resolutions of Bible Heroes' written on 'leaves' of colored paper to be used as follows: Those having green leaves found a question, 'What was Joshua's good resolution?' On the other side of the leaf was a Bible reference which the lady called out. Now someone with a red leaf (note the complementary colors) found she had that reference, so turned over her leaf and read it aloud. It really was not so complicated as it sounds and carried out the New Year's idea, the title of the program being, 'Turning over New Leaves.'"

Mrs. B. P. Heubner sends some fresh ideas from Ripon, Wisconsin. This year, instead of preparing a program a year in advance, as usual, a very attractive one is distributed a few days before each

Dr. Frank W. Padelford  
Baptist Board of Education  
276 Fifth Avenue, New York, N. Y.

Dear Sir:

*I am sending check for \$1,000.00 for which please send me annuity bond of the Board of Education of the Northern Baptist Convention. I want to help the work that this Board is doing and take this method of doing so.*

*Yours very sincerely,*

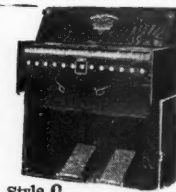
### Would You Not Like to Help in this Way? It is a Gift But a Life Income for You is Assured

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meeting, thus serving the triple purpose of invitation, program and souvenir. These were beautifully written on correspondence cards, good-grade note paper—using the double sheet—or tiny folders of note paper. The outside of each bore a beautiful Perry picture neatly pasted on and the announcement feature. On the reverse or the inside was the program, attractively worded and with fresh, down-to-date topics. A choice quotation, the devotional theme and the special music are all carefully coordinated with the topic for the day (a highly important point), the one supervising the devotionals making her series a matter of prayer and study for months beforehand, then meeting with each leader and giving her a suggestive outline for her thought, as well as the scripture and any needed materials. This secures coordination with program theme as well as continuity during the year. Because of the comparatively small number of speakers available for really challenging themes with worthwhile subject matter, use was made of town speakers—the school nurse, college professors and the like. This is a good suggestion in any community, if the local women have plenty left for them to do. It ensures presentations which will attract the thinking younger folk.

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4. What prophetess lived under a palm tree?
5. What medicine was found in Gilead?
6. What Jewish ruler visited Jesus by night?
7. What book means "the second law"?
8. What was the length of a "Sabbath day's journey"?
9. What was the biggest thing that Andrew ever did?
10. Who succeeded Elijah?

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#### March Prize Winners

Martha Alexander, age 10, of Brooklyn, N. Y., wins first prize for the March picture, and John Kenneth Bug-gess, age 12, of Franklin, Ind., is the prize winner in the second group. On the Honorable Mention list are: Herbert Gibson, Jersey City, N. J.; Myra

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### Medical Evangelism

In these roofless days in Nellore because of the cyclone, we need to ponder over what is most essential in life and in our medical-evangelistic work. Whenever I ask Bible women and pastors what value they place upon our hospital ministrations, I wish that you might hear their replies. It elevates the whole village life and brings a message of hope. In the villages a number of caste boys and some girls come regularly for the one-half to one hour service of songs and practical Bible messages which we hold before caring for the patients.

As far as possible the services of the hospital are linked up with the teaching-evangelism of Rev. Frank Manley and his village preachers. For a hundred miles around people know of the "American Hospital" by the railroad station, and they are always quite willing to listen to anyone who is connected with us. Recently a Hindu came to a village pastor for baptism. When asked why he came, he said that several of his family had been healed in the dispensary, that what the hospital people tell him was true, and he wanted to follow Jesus. When you consider that we touch over 20,000 lives a year in the dispensary services and 1700 for a longer time, and more intimately in the hospital proper, you can imagine what power for the Master's service we may be.—*Lena English, M. D., Nellore, South India.*

#### Answers to the Bible Questions

1. The turning of water into wine, at Cana of Galilee; John 2:1-11.
2. The coming of the Holy Spirit to the early church; Acts 2:1.
3. Nazareth in Galilee.
4. Deborah; Judg. 4:5.
5. Balm (balsam), used to treat wounds; Jer. 8:22.
6. Nicodemus; John 3:1, 2.
7. Deuteronomy.
8. Two thousand cubits or about three thousand feet, a little more than half a mile.
9. Bringing to Christ his brother, Simon Peter; Joh. 1:40, 41.
10. Elisha; 2 Kings 2:15.

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